

Institute of Education University of London

EdD International

**ISSUES, SUCCESSES AND COPING MECHANISMS: NON-
TRADITIONAL INDIAN STUDENTS EXPERIENCE IN THE
CONTEXT OF INCLUSIVE PRACTICE AND
INTERNATIONALISATION OF HIGHER EDUCATION IN
THE UK**

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December 2012

Declaration

I declare that, except where explicit attribution is made, the work presented in this thesis is entirely my own.

Word count (exclusive of the 2000-word statement, appendices, and bibliography but including title and contents pages, footnotes, and tables): 44933 words (exclusive of the additional revisions required by the examiners)

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Pass with minor amendments

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Examiners' Report

We recommend that the following revisions to the thesis be undertaken before the degree is awarded:

1. Specify in more detail the specific characteristics of the group. For example you may wish to refer to age, professional experience, level of course, ethnicity, gender, country of origin, language and religion.

Additions: pp.17-19 (table) - Section 1.2.3.

Discuss in what ways the literature on widening participation and the literature on international students address some of the issues the students in your study face and specify the issues that are not addressed by these literatures. In this way your literature review can frame the knowledge gap that you wish to address in a more explicit and in-depth manner.

Additions: pp. 22-27 – Section 1.3.

2. Define key conceptual terms such as 'habitus', 'capital', 'symbolic violence' and in particular 'field' more accurately. In relation to habitus it is also important to signal some of the scholarly disagreements about the extent to which it is seen as determining and the extent to which it allows some forms of agency. The following references might be helpful:

Maton, K. (2005) A question of autonomy: Bourdieu's field approach and policy in higher education. *Journal of Education Policy* 20(6): 687-704.

Naidoo R (2004) Fields and institutional strategy: Bourdieu on the relationship between higher education, inequality and society. *British Journal of Sociology of Education* 25(4): 457-471.

Navarro, Z. (2006) In Search of Cultural Interpretation of Power. *IDS Bulletin* 37(6): 11-22.

Additions pp. 43-49 – Section 2.5.

3. Relate your main findings more closely to your key theoretical concepts. For example your findings indicate that the habitus of some of the students predisposed them to various forms of exclusion at the same time as enabled them to overcome some of the institutional and cultural barriers. Relate findings such as these back to your initial analyses of the concepts and explore what implications your findings have for such concepts.

Finding sections: Chapter 4: pp. 64, 65, 69-70, 73, 74, 75, 77-77, 82, 83, 84, 85, 87, 88, 89, 94, 95, 96, 97, 99, 100-101, 101, 102, 103-4, 105, 110, 112, 113, 114-5, 116, 118, 119, 120

4. The thesis needs to be carefully proof read for minor typographical errors. The accuracy of quotations should be checked, together with some minor issues of syntax. For instance, the quotation attributed to Whitchurch on page 105 is not in fact from Whitchurch.

quote corrected pp.123-4

It would be helpful if you could specify in a covering note the changes you have made and where these are located in the thesis.

This page

Abstract

This study explores the journey of 24 non-traditional Indian students who have won a year's Ford Fellowship to do their masters' degree in development in eight different UK universities. The themes in this study revolve around Internationalisation and Widening Participation. I engaged in a longitudinal study (17 months) from a constructivist perspective. The eclectic nature of the data enabled a multi-dimensional construction of students' perceptions through academic experiences: focus-group interviews in Delhi explored their hopes and fears; questionnaires and follow-up meetings a month after their arrival in the UK revealed their perceptions and issues; two sets of eight in-depth interviews before Christmas and Easter enabled to further understand their successes, issues, and coping mechanisms. Finally reflective questionnaires at the end of their course provided a global view of their experience. This generated a discussion about the universities' ability to support and maximise learning for this unique group of students, who are very experienced in their field and have great potential, yet who could be considered at risk because of their disadvantaged backgrounds. Although the participants share characteristics with those accounted for in the widening participation discourse, they are not British, don't work or pay fees. They belong to the international population but they are very disadvantaged and most probably first generation literate. By using Bourdieu's field theory, analysing secondary research (Jones E., 2010; Montgomery C., 2010; Basit T. N. and Tomlinson S., 2012) around these themes and comparing them with my findings, these students' voices provide an authentic testimony of the sometimes conflicting constructions of their confrontation with the deficit discourse of the academic audience. This study offers students' unique accounts and insights into equality, diversity and inclusive practices within UK educational institutions.

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2000-word statement

1. The taught component (June 2006- June 2008)

Academically

The first two years on the EdD had a great impact on my knowledge, awareness and levels of understanding. The taught components of this course took me on various paths related to education, encouraging me to discover varied thoughts and approaches to express ideas, explore a wide range of literature such as Bourdieu and Bernstein and learn more about the country I lived in (India). I believe that my approach to studying was effective although I needed to develop my academic writing style, find my own voice, and be better at building an argument and write more confidently.

Professionally

The greater holistic understanding of the features of the Indian educational system gave me more confidence and more credibility in my community. I was better able to have in-depth conversations and show I had some knowledge, share it at conferences, and understand what others had to say too. These experiences generated more work too, which was crucial for a consultant. This added a completely new dimension to my professional exchange, role and responsibilities. It also had the empowering effect of making me feel that wherever I was I could influence practices for better equality.

Although I was to relocate to London in July 2008, I had been asked to continue working with some organisations in India. Sadly, this change did not enable me to pursue the research I was interested in conducting for my IFS. With my supervisor's encouragements and those around me in India, I could find a way to use the ground work¹ built throughout my assignments yet alter my focus² to look at the British Higher Education system in relation to international students: a new area in my studies.

Personally

I very much enjoyed the learning that this course gave me, whether it was through all those working at the IOE or the very interesting group of students I belonged to. However, the comments during lectures, tutors' feedback, or students' comments at times could be tough. I felt at times isolated in the world of academia. As a professional, I was appreciated for my experience and contributions; however as a mature student, academia questioned every part of my professional identity. These challenging experiences enabled me to grow.

2. The IFS (July 2008 - October 2010)

The academic year (2008-9) was very unsettling. Firstly I moved from Delhi to London with my family after 25 years away from this country. Secondly I had to change my research topic and my job was not conducive to studying or research. Thirdly, my supervisor left the IOE and I was assigned a new one. I lacked focus, my study plans were blurred.

I had to delay a year of work. I only read and tried to find a focus for the new IFS. It took a year to get the proposal accepted. I had to overcome various issues: firstly, I re-read the transcripts from my data collections. They were inspiring. Secondly, I taught myself how to use NVivo, I wanted to work with this

1. Indian Education System – disadvantaged students

2. Higher Education in the UK and internationalisation

data. By December I had done two levels of analysis. Thirdly I read widely to better understand the theory. In January I was in India teaching the pre-academic course (ASC) again, getting closer to the IFS project, the IFS focus. By the end of January I had three sources of inspiration: the data I had collected and partially analysed, very interesting literature, and a renewed sense of professional involvement with the Ford Foundation.

Spring was the most productive time. I started writing. I planned the key ideas first and then forced myself to write short sentences and paragraphs. I took a lot of time off work. I discovered my writing was more spontaneous and fluid when I spent longer hours. I felt more in control too. At one point I felt something new was born from the analysis. I felt I had overcome a barrier.

When I submitted my first draft in May and the feedback was very constructive and helpful. It was reassuring to see that my supervisor saw improvements. I could only submit in October but the editing process was rewarding.

In November 2010 the IFS was accepted I was very relieved and very motivated too. I had been preparing for my thesis proposal. The success of the IFS brought new abilities. With very helpful communication with my supervisor, I was ready to meet the annual review panel by December 2010.

3. The thesis (December 2010 - October 2012)

In front of the panel I realised how comfortable I was to defend what I was doing and realised how much I knew without ever having been aware of it, the completion of the IFS had given me a very clear focus. As soon as I was given permission to progress to the thesis stage, I had to act fast as the potential participants for my research were meeting for the last time in Delhi in January 2011 before going to the UK in the summer. Timing was crucial. I had one academic year to conduct the longitudinal study following the students from India to the UK until they graduated in September 2012. I prepared my interview schedule, consent forms, and guidelines and was given constructive feedback on the work.

The whole academic year was spent collecting data, analysing it, writing and reviewing my reading. The elections brought a new government which affected greatly the ground work and my literature review. The new information was inspiring and so was the participants' generosity. Despite the huge amount of data, I enjoyed this stage of the work where I felt in control, was focussed and somewhat able to make progress.

The deadline to send my last chapter was in July. The process of synthesising a huge amount of data, write about the themes that had emerged and access the latest sources to support the argument that emerged from the synthesis was a formidable task. While I found it extremely rewarding intellectually, the pressure of having a deadline and a word limit forced me to be extremely focussed. The hardest was prioritising thoughts. The in-depth analysis and exploration of the literature for multi-faceted perspectives enable a journey of great discovery.

By the time I submit this piece of writing I won't have experienced the waiting time of the process of external examination and the formal oral interview of the viva. I am confident the time spent on this work has been of huge importance to my academic, professional and personal growth.

4. The overall impact on my professional practice and my field

The EdD experience has generated new areas of interest and practices in my work. The renewed and more in-depth awareness of the underlying thoughts behind educational practices are much more present and concrete. I believe I have a better understanding of the Higher Education Policies and can better link

them to HE practices in the departments where I work. The theories I have read about and explored with my research have provided a more in-depth understanding of educational practices and have led me to a stronger interest in applied research.

The work with the IFS was a direct experience of applied research being able to address changes to my professional practices based on data collected. I very much enjoyed this experience and hope to make it part of my work. I have become a more reflective practitioner and informal applied research is evident. It has become clear that my work interest is to move towards a position where I wish to conduct research with colleagues for the benefit of improving what we do.

I have also been able to attend conferences and contribute to summit as well as give papers among a more academic audience than I used to. The University of Greenwich for example showed how senior professional academics found my work “inspiring, influential and useful”. Although there is a lot of work on inclusion, widening participation and internationalisation, the interests lies in the fact they are written about together in this study, which contributes to the literature of a relatively unexplored aspect of higher educational research. I have enjoyed being part of a community of practice where people of similar interests can share their work. This is a very stimulating place to be in.

With regards to my field, my research has fine-tuned my interest to a field I have worked in for about six years. The thesis experience is a vivid account of international students in HE. Their comments are invaluable to departments eager to support prepare and follow throughout. I am eager to look at opportunities to be more directly involved in a HE department working with international students to better explore the avenues the data I collected generated.

Chapter 1: Study Overview

1.1. Overview

This study explores the journey of 24 non-traditional Indian students who have won a year's Ford Fellowship to do their masters' degree in development in eight UK institutions. The themes revolve around Internationalisation and Widening Participation (WP) in Higher Education (HE). The focus is to relate the *issues* these students experienced and the sources of *their success* and reasons behind their *coping mechanisms* over the 2011-2012-academic year. I explore their perceptions of their academic experiences by engaging in a chronological dialogue which started in Delhi (January 2011), at the beginning (July 2011 - UK), during (December 2011) and at the end of their studies (May 2012). I refer to adaptation issues and culture shock (Ward C., Bochner S. and Furnham A., 2001; Bochner S., 2003). I draw on perceived inequalities in traditional academic practices based on the deficit model anchored in some exclusive perceptions (Klingner, 2007; Gorski P. C., 2010). I use Bourdieu's field theory (Bourdieu P. and Passeron J. C., 1977; Bourdieu P., 1986; Bernstein B., 1996; The Higher Education Academy, 2012) and Bernstein's theory of pedagogy to explore the concepts of *capital* and *inequalities*. The issues and sources of the students' successes and coping mechanisms seem to originate from the consequences of these non-traditional, international students' perceived impoverished status. This is such because of the differences between the *institutional habitus* and their own. This bottom-up perspective shows some of the institutions' limitations in being international in their practices, taking hardly any responsibilities in the process of these students' acculturation and expecting them therefore to adopt a more local approach. This situation draws on students' sources of success and coping mechanisms.

1.2. Background

1.2.1. The Ford Fellowship

The targeted participants had won a Ford fellowship (Ford Foundation India, 2008). The Ford Foundation was founded in 1936 in Michigan. In 1950 it became international. Their main goals were to "*strengthen democratic values, reduce poverty and injustice, promote international cooperation and advance human achievement*" (*Ibid.*).

The International Fellowship Program (IFP) started in 2000 with 22 country-partners running this programme. IFP India started in 2001. From 2003 to 2012 they targeted the ten most disadvantaged states in the country (*Ibid.*). The scholarship aimed at exceptional professionals in the field of development, who belonged to marginalised groups with little or no access to higher education. Once selected, fellow-elects were prepared for a year. This included two orientation programmes with IELTS (Europe) or TOEFL and GRE training (USA), cultural studies, writing university applications, and academic skills. From 2012, the fellowship worldwide ended for the head-office to evaluate the impact of their programme.

1.2.2. *The caste system*

There does not seem to be an agreement about the origins of the Indian caste system. Some refer to the Rig Veda and the origins of Hindu religion, while Indian nationalists and contemporary scholars such as Sir Sarvepalli Radhakrishnan (1888-1975) argue that the distorted perception of the caste system was introduced by the British during the colonial occupation. They claim that the western indology aimed to denounce the barbaric practices of Hinduism serving as Christian propaganda. For the purpose of this study I chose to look at historical interpretations based on the scriptures (Dumont L., 2012).

Around 1500 BCE, Aryans nomads from central Asia invaded India and conquered the Dravidians. The Aryans might have written the Rig Veda (scriptures about 1500-1000 BCE) though some believe it was earlier (from around 2000 BCE). The Rig Veda is a collection of over 1000 hymns reflecting the mythology of Indian gods. The social structure of caste supposedly originates from Chapter 5: 10.90. It tells the story of the primal man *Purush*, who sacrificed himself to create a human society. The four *vasnas* or castes relate to the four parts of *Purush*'s body humans came from, representing the hierarchical structure of society: the upper-classes (head); the middle-classes (shoulders to hips); the lower-classes (thighs); the working-classes (feet); the pariahs did not come from *Purush* at all. They identified four main castes and one outcaste symbolising birth provenance: (1) The *Brahmans* (priest) would be born with wisdom, intelligence, and goodness. (2) The *Kshatriyas rajas* (warriors) would express passion, pride and valour. (3) The *Vaisyas* (merchants – landlords) would have business and knowledge of the land. (4) The *Sudras* (servants) would undertake general servitude like gardening or weaving. Though each part of the society was assigned a different role, they all formed one body. (5) The *Untouchables* or outsiders would perform polluting tasks such as ending a life (killing), disposing of dead animals, or being in contact with human wastes. They would be sweepers or washer-men. Over time each category developed into many sub-castes. Today there are thousands of categories whose practices often differ based on their location.

The origins and practices of the caste system may relate to the Hindu religion. It preaches a cycle of birth and reincarnation, when a person's soul is reborn into a new life after death. Rebirth is measured against one's actions in life. Therefore those named *Untouchables*³ were excluded from any direct or indirect contact with other castes because of their polluting association affecting others' cycle to better rebirth. They were barred from going near the local temple or even schools, the two places providing any source of knowledge, respect and therefore power. This ostracising practice is called *untouchability*. This extreme stigmatism led to frequent violence and torture exerted on them whenever other members of the other castes felt they had been polluted. Today it is frequent to read reports in the Indian press of how caste-related violence is still prevalent (Human Rights Watch, 1999; Rao S., 2002; Human Rights Watch, 2007).

³. The Indian Constitution (1950) refers to these groups as Scheduled Castes (SC).

The Indian government has made attempts to address discrimination at all levels of the social, legal, political and educational arena (Thorat S., 2005), starting in the 19th century (Chanana K., 1993). In 1882, the Hunter Commission was created and the thinker, philosopher and activist, Jotiba Govindrao Phule, demanded free education for all (Laskar M. H., 2010). In 1950, untouchability was outlawed (Indian Constitution: Articles 15-17). Since then amendments to the Constitution have reinforced the need to eradicate untouchability of all forms (Government of India, 2007). The Constitution refers to those stigmatised as the Scheduled Castes (SC) (or Dalits, untouchables), Scheduled Tribes (ST) (tribal groups⁴ or adivasis) (Sedwal M. and Kamat S., 2008) and Other Backward Classes (OBC) (Ramaiah A, 1992), this category includes another 300 castes such as the Sudras (4) with poor economic background and with a changeable economic situation.

The term OBC was first introduced in 1979 and made official in 1980 with the Mandal Commission under BP Mandal, aiming to identify vulnerable groups in India. The outcome was placing a total of 3428 'communities' in the OBC category, comprising 54.4 per cent of the country's population. It is not until 1989 that affirmative action for OBCs was addressed with the new coalition government. Opposing political groups and many excluded social groups accused the new government of using the OBCs as "vote banks" for political leverage rather than for their concerns about social and economic wellbeing. Despite great controversies this group also benefits from the reservations policies (Gang I. N., Sen K. and Yun M. S., 2008). SCs (in the context of untouchability), STs (in the context of geographic isolation) and OBCs (in relation to economic deprivation) have been given equal access in society by law (Articles: A14, 21) through affirmative action (Chanana K., 1993): in school (Articles 21a, 29, 46), in government (Articles 325-335), at work and in religion (Article 25), language (Articles 29, 350A) as well as for protection against atrocities (*Ibid.* 1989 Act). It is only between 1980 and 1990 that there started to be a rise in school attendance of disadvantaged groups including girls (Sachar R., 2006; Government of India, 2007). However despite affirmative action in schools the disparities between SCs, STs and those who are not are still present (Thorat S., 2005):

...Dalit children [are] made to sit outside the classroom door for fear of 'contaminating' children from higher castes... (Thornton M., 2006:6).

The quota imposed in HE India for participation of the lowest social groups has been increasing (*Ibid.*). It was first introduced in 1943 for SCs and 1948-9 for STs (*Ibid.*), when the independent government's awareness of the country's rich diversity for future economic prosperity was key (Rao S., 2002). For the academic year 2011-12, the government announced that government-funded institutions, including elite colleges such as the Indian Institute of Technology (IITs), the Indian Institute of Management (IIMs),

4. There are more than 80 million tribes in India, distinct from Hindu society, living mainly in forested and hilly areas, with their own language, cultural practices and beliefs (Sedwal M. and Kamat S., 2008:1).

and the National Institute of Fashion Technology (NIFT), would reserve 49.5% seats for: OBCs 27%, SCs 15%, STs 7.5% (Laskar M. H., 2010). However there is yet to consider the Muslim and Christian communities and other disadvantaged groups many of whom are *Dalits* (Webster J. C. B., 2001; Thorat S., 2005).

The literature on Indian HE does acknowledge a rise in attendance from SCs, STs, and OBCs though proportionally they are still under represented particularly in the elite institutions and at post-graduate levels (Rao S., 2002; Thorat S., 2005):

In 1981, the proportions of SCs and STs among total graduates were estimated to be 3.3% and 0.8%, far below their shares in total population. By the late 1990s, these... had risen to 7.8% and 2.7% ... these figures are still low, compared with the groups' shares of total population. There is also evidence that the enrolment shares of SCs and STs are much lower in preferred educational institutions (Thorat S., 2005:3).

The argument against such high level of reservation is the fear that “mediocrity over meritocracy” will affect the quality of education. The extent to which reservation without provision can affect the value and quality of the potential workforce is questionable (Rao S., 2002; Becker R. and Kolster R., 2012). India is thriving for international recognition and joint degrees with foreign providers; they do not wish quality to be compromised. The fear of losing quality mirrors the one in Internationalisation of UK HE and the WP literature with the “dumbing down” of courses to meet the needs of a wider audience whose language and study skills vary tremendously (David M. et al., 2008; Shaw J., 2009; Taylor G., Mellor L. and Walton L., 2012). The label attached to reservation students in India and the WP population in the UK is similar and associated with a deficit model (Butcher J., Corfield R. and Rose-Adams J., 2012b). The issue of social inclusion is not a mere need to be given a place but it also lies in the social and cultural realm of exclusion from a society impacting on individuals’ sense of self, belonging and living without stigmatisation (Rao S., 2002; Thorat S., 2005).

1.2.3. The participants

The participants in this study are from Indian minority groups, a *field* where no legitimised game is played. They have all completed secondary education, hold a first degree, and some hold a master’s degree (Appendix A). From a western perspective, this may imply that they are fortunate. However, in the Indian educational context there are extreme differences in levels of quality in the staff, the delivery and the assessments provided, and huge discrepancies regarding the treatment of students (Thornton M., 2006). Therefore, despite the students’ level of education, an Indian degree is very different from a UK degree.

A recent report (FICCI, 2009) described the Indian Education system as: “*bogged down by the fundamental challenges of access, equity and quality*” (Ibid.: 11). It states that India has a lower HE attendance than countries like Brazil and China. There is a huge disparity between states: a low attendance of 5.7% in Bihar

compared to 15.1% in Uttaranchal. “‘Universal’ higher education is still a distant dream as most states have an ‘elite’ higher education system” (Ibid.: 13). The disparity between the castes shows the huge social divide: “SCs 6.57%; STs 6.52%; OBCs 6.77%; others 17.22%” (Ibid.: 13-14). Additionally there is a shortage of faculty and poor infrastructure (Ibid.: 15). This questions the quality of the degrees that the participants would have obtained, if they were awarded from these lower quality state institutions in the poorest states.

The violence in the Ford fellows’ past experiences emphasised their otherness; they have been outsiders and considered outcasts in their own land; they have been classified as illegitimate *players* in a delocalised *field*. Their world has been considered a hindrance and a shame compared to that of the legitimate classes’. Despite the Indian widening participation programmes and representational quotas to ensure access across the social ladder, it is at the policy level, in practice however, these students suffer abuses, discrimination at school, but also at home, at work, and in their community (Dreze J. and Sen A., 2002; Tooley J. and Dixon P., 2002; Laing C. and Robinson A., 2003; Sweetman P., 2003; Mallica, 2005; Devlin M. and Samarawickrema G., 2010; Reindal S. M., 2010; Sellar S. and Gale T., 2011; Smith L., 2011).

“Non-traditional” is an umbrella term which also implies the maturity of the students. In this study, the participants had been working and were last studying five to twenty years ago. They had not been studying for a while and they were educated in a developing country with a completely different system. The novel academic practices that they would face in the UK could be challenging; after all it is for UK mature students as well:

Having a gap between completing undergraduate studies and commencing postgraduate studies brings... a number of... problems... students’ skill levels may have dropped... several participants struggled with the changes in technology... and the increasing use of virtual learning environments meant that new ways of teaching and learning had to be mastered... (O’Donnell V., L. et al., 2009:33).

Additionally, being non-traditional is not a label that can be removed through a prestigious scholarship. The students’ life experiences have contributed to who they are now (Reay et al., 2009: 1105-6):

Although cultural capital may be acquired it flows from habitus... which Bourdieu defines as a complex interplay between past and present. He writes that habitus ‘refers to something historical, it is linked to individual history’ (1993: 86). Individual histories... are vital to understanding the concept of habitus. At the same time, habitus are permeable and responsive to what is going on around them... Current circumstances are not just there to be acted upon, but are internalized and become yet another layer to add to those from earlier socializations.

While it is true that the participants have been able to graduate and obtain a scholarship, this does not erase their past. Although the students’ habitus may transform as they have new experiences, it is added

to their past experiences where their socio-economic difficulties did not make space for intellectual stimulation at home, at work, or in the institutions they attended. The nature of this research sample is for these reasons *non-traditional*. The table below summarises the specific characteristics of the participants who took part in this study (See Appendix A for detailed profiles).

Participants	Age	Gender Marital status	Religion and Caste	Professional experience Current post	Languages	Indian State	Family	Dependents
Christina	44	F single	Christian	17 years Member of the Holy Cross – Headmistress School for hearing impaired	Marathi Hindi studies in Hindi	Maharashtra	Farming Illiterate parents	0
Rohit	28	M Married 1 son	OBC Jogi	4 years Senior coordinator community development (NGO)	Hindi studies in Hindi	Rajasthan	Father: died 22 years ago Mother: illiterate peon	3
Amar	28	M Single	?	3 years Regional coordinator community development (NGO)	Hindi studies in Hindi	Bihar	Parents: illiterate Father: mentally-ill	3
Sunny	32	M Single	OBC Gwala	7.5 years Programme manager micro finance (NGO)	Hindi studies in Hindi	Bihar	Father: in railway Mother: illiterate housewife	3
Kulsoom	30	F Single Disabled	Muslim	9 years Public relation officer	Kashmiri Secondary schooling in English	Kashmir	Father: activist Mother: illiterate housewife	2
Rajiv	36	M Married 2 children	?	10 years Academic and pedagogy coordinator	Garhwali Hindi secondary studies in Hindi	Uttarakhand	Father: retired electricity bill distributor Mother: illiterate housewife	5
Javed	34	M Married 1 child	OBC Muslim	11 years Research associate (NGO)	Urdu Hindi studies in Hindi	Madhya Pradesh	Father: retired gov. employee Mother: housewife	8 (BLP)
Fidius	40	M Married	ST - Araon Christian	8 years Programme officer to NGO partners	Oraon Hindi Primary and secondary studies in local	Chhattisgarh	Farmers Illiterate parents	5

					languages			
Runa	31	F Single	Muslim	6 years Care India programme officer (NGO)	Urdu Hindi studies in English	Orissa	Father: retired government employee Mother: housewife	2
Sweta	28	F Married 1 child	ST - Oraon Christian	5 years Action Aid programme officer (NGO)	Hindi studies in English	Bihar	Father: clerk Mother: teacher	2
Ruchi	27	F Married 1 child	Jat	4 years Coordinator for Urban Development Directorate (Government)	Hindi studies in English	Haryana	Father: in the Police Mother: housewife	1
Ujjwal	34	M Single	?	5 years Aga Khan rural programme manager livelihoods and skill development	Hindi Primary and secondary schooling in Hindi	Bihar	Father: factory worker Mother: housewife	2
Sujata	36	F Single	OBC Christian	10 years Programme coordinator Foundation for Education and Development (NGO)(disability)	Hindi studies in Hindi	Maharashtra	Father: in the Indian army Mother: housewife	2
Neeraj	34	M Married	?	7 years News channel correspondent	Hindi studies in Hindi	Madhya Pradesh	Father: government employee Mother: housewife	5
Shakti	26	F Single	OBC carpenter	3 years Project executive - Dhan Foundation (NGO)	Oriya Hindi Primary and secondary studies in local languages	Orissa	Father: government employee Mother: housewife	2
Swati	49	F Divorced 1 child (delinquent)	?	27 years Secretary capacity building (NGO)	Marathi Hindi studies up till class 10 in local languages	Maharashtra	Father: director fertiliser company Mother: retired teacher	1
Jayashree	24	F Single	OBC Kudumi	3.5 years Executive project coordinator for PRADAN (NGO)	Oriya Hindi studies in local languages till class 10	Orissa	Father: retired farmer Mother: housewife	4

Tarnistha	32	F Marries 2 children	?	3 years Assistant programme coordinator NGO	Bengali Gujarati Hindi studies in local languages till class 10	Jharkhand & Gujarat	Father: engineer Mother: housewife	2
Amen	33	M Married 1 child	Christian	6 years Programme associate for local church community initiative	Oriya Hindi studies in local languages	Orissa	Father: nurse Mother: nurse Mission hospital	4
Enem	34	M Married 1 child	ST- Munda Christian	9 years Community health fellow for Public Health Resource Network	Hindi studies in Hindi	Jharkhand	Father: retired clerk Mother: retired school teacher	3
Bikram	43	M Married 1 child	?	15 years Handicap International - disability and disaster reduction trainer	Oriya Hindi studies in local languages	Odisha	Father: teacher (dead) Mother: Housewife	3
Dany	27	M Married 1 child	ST- Vaiphei - Christian	6 years Health educator local organisation	Vaiphei studies in English adopted by Christian school	Manipur	Father: farmer remarried Mother: housewife	4
Anu	30	F Single	?	7 years Coordinator women's rights resource centre	Hindi Secondary education in English	Madhya Pradesh then Rajasthan	Father: agent in seeds company Mother: retired school teacher	0
Raghwesh	32	M Married 1 child	?	10 years Development alternative programme manager Bihar and Uttar Pradesh projects	Hindi Schooling in Hindi till class 10	Jharkhand	Father: retired employee Uranium Corporation of India Mother: housewife	2

Not to fall into the trap of over generalising the Indian non-traditional students as a whole, I am conscious of the dangers of stereotyping students and having them pigeon-holed into specific categories, assuming they are homogeneous (Thom V., 2010). I believe each student is unique and that their life in

their environment and their perceptions of it is different. In this research a level of labelling is required. I am also aware that the sample is too small to make universal claims about their background, and their experiences. The size though was manageable for a longitudinal in-depth exploration into their personal, institutional and social lives in India and the UK. Montgomery (2010:44)⁵ reinforces this when she states that small data enables an “*emphasis on the significance of the individual student in context*”.

1.3. Importance

Chapter 2 elaborates on the WP and Internationalisation policies. However, for the purpose of the importance of this study in relation to the apparent lacks in the two policies, I draw on WP and Internationalisation terminology and definition of the students they address to explicitly show this gap. This study is important because it brings together two very relevant areas of interest in Higher Education (HE): (a) *Internationalisation* – it is one of the main financial sources of UK universities. (b) *Widening Participation (WP)* has been one of the recent governments’⁶ initiatives across the curriculum to enable access to education from a broader social, racial, gender and age-related spectra particularly under the labour government. The literature tends to consider the international students and non-traditional students as two different entities (Ryan J., 2011:634; Caruana V., and Ploner J., 2010:46-91) with different needs (Ippolito K., 2007). However, the participants are non-traditional yet of non-UK and non-EU origins, and L2 speakers. This study explores the two areas from a specific perspective because of the uniqueness of the selected students.

Although the participants are *international* students, they could afford to study in the UK because they won a scholarship. They are not affluent; they come with no economic capital of their own. Unlike the majority of the Indian middle and upper-classes topping the representational percentages every year in western universities, these students are from the poorest classes. Unlike their fellow nationals considered often as more able linguistically than other Asian students, their English is often weak (Appendix A). They are often self-taught and they are the first in their family to be literate and gain a HE education. This study could add to a relatively poorly researched area, as literature on WP postgraduate students appears to have been hugely overlooked, not only at the policy level but also in the literature, despite an obvious growth in students’ attendance (Wakeling P. and Kyriacou C., 2010):

... there is little research on entry to postgraduate study... Understanding of perceptions of, aspirations towards and motivations for postgraduate research study among potential students is largely absent and could be vastly improved... (Ibid.: 5 and 12).

5. About International students in a UK HE institution

6. The literature review develops this point.

The literature on WP often refers to non-traditional students as generally under-represented possibly because of their abilities, gender, racial, ethnic, social or age-related factors (Burke P. J., 2002; Morley L., 2003; Burke P. J., 2005; Archer L., 2007; Reay D., Crozier G. and Clayton J., 2010; Butcher J., Corfield R. and Rose-Adams J., 2012b; Rata E., 2012). However, it is often in the context of their own country which means they are probably native speakers or/and living in the target community. Issues in this area of research often revolve around financial difficulties, poor achievement, identity-crises and drop-out rates as they may have to study and work too (Malach A., 1999; Baxter A., Hatt S. and Harrison N., 2003; Glanville K., Green A. and Hannan A., 2004; McCunnie T., 2005; Crozier G. et al., 2007; Fuller A. and Paton K., 2007; Rata E., 2012).

These participants came to the UK for the duration of their studies. They had never travelled abroad most had never been out of their state. Dropping out was not an option (bonded by the fellowship), returning home without a degree would be a source of shame in the eyes of their sponsor and their community. These Ford fellows were seen as role models, going to the UK to study was not only a personal, family responsibility but also a duty towards their community.

Therefore this study is *specifically* important because of its bottom-up approach. We hear the students share their own HE experiences (Haugaard M., 2002; Weedon C., 2004). Their voices provide testimony of their integration and confrontation with their new environment providing their own accounts of the way institutions are in the light of equality and equal opportunity. This approach is particularly important in the field of current research on internationalisation (Caruana V. and Ploner J., 2010; Jones E., 2010; Montgomery C., 2010). Although institutions would be proud to show their equity statements throughout their policies and procedures (Duke C. and Layer G., 2005; Gravelle M., 2006; Greenbank P., 2006b; Archer L., 2007; Dillon J., 2007), one measure of success in this is obtained if the students recognise it is a just system. This study learns about the students' experience of a supposedly equal system and this is endorsed based on whether the participants feel equal to others (Caruana V. and Ploner J., 2010), whether they have the same opportunity to participate and whether they can succeed equally based on the support they are given (*Ibid.*:68). The internationalisation literature and the discourse in the marketing of education recognises how much universities are keen to hear from their students and responsive to students' views (Montgomery C., 2010), that is why this research is also valuable.

This study offers a contribution to the literature on the internationalisation of education. The bottom up longitudinal approach enabled the exploration of the students' transition and adaptation into their programme as there is a paucity of research into the international student experience in the UK (Pelletier C., 2004). Many researchers (Potter W.J., 1996; Brewer J., 2000; O'Reilly K., 2005; Taylor G., Mellor L. and Walton L., 2012) recommend a longitudinal field study, with data collected at various points in time, to capture the adaptation process, and the use of a qualitative approach so that the inner world of the

sojourner is captured (Brown L., 2008b). This inner world is often a mystery world for the institutions as it is under-researched (Coate K., 2009; Kelly P. and Moogan Y., 2012). The study addresses this lack.

This study is also important because it addresses the gap between two highly relevant areas of interest in Higher Education (HE): (a) *Internationalisation* – a higher education institution's policy or strategy which usually includes international students as a source of income; (b) *Widening Participation (WP)*, a national government policy concerned with social inclusion. As stated earlier, the literature, which also drives policy development, tends to consider international students and non-traditional students as two different entities (Ryan J., 2011:634; Caruana V., and Ploner J., 2010:46-91) with different needs (Ippolito K., 2007). This study explores the participants' journey and whether their issues may stem from a lack of formal support from a bottom-up perspective, indicating provisions that are missing from these two policies. Although the Ford students fit partially within WP and partially within the international students' profiles, they constitute an in-between category and are therefore deprived of their entitlements as legitimate students, due to policy deficiencies that delegitimise them. These students seem to have been forgotten and left to their own devices. This generates concern about the institutions' and the country's legitimacy in accepting these students in the country and into their respective programmes, as degrees are granted under socially, ethically and academically questionable conditions.

WP policies are a national initiative catering for UK residents from lower income families, and/or those with disabilities and/or from ethnic minority groups (Higher Education Statistics Agency, 2012). The targeted groups are considered disadvantaged and at risk and it is the government's responsibility to address this through integration policies. This national strategy aims to widen the participation of this population, considered at risk, in higher education, enabling it to access and also succeed (Higher Education Funding for England, 2012), thus contributing to the UK work-force and economy. The criteria targeting this population (The Sutton Trust, 2010; Higher Education Statistics Agency, 2012) often revolve around nationally specific characteristics such as low participation neighbourhood on the British map, the UK educational background (state schools and further education colleges), their ethnic origins,⁷ the subject they are studying, whether they attend a full-time or part-time programme, whether they are doing a 2+2 degree, a foundation programme or other alternative routes⁸ to support their progression towards undergraduate studies, as it is assumed that this is their first time in HE. When the term 'mature' is used, it often refers to the 18-to-25-year-old bracket; profession is also taken into consideration, very often these are blue-collar occupations also referred to as '*socio-economic groups 4-8*'.⁹ A comparison of WP UK students' profiles against the Ford Foundation students reveals how many


7. When talking about ethnicity in the UK for Indian students, the only term used is 'Indian' (Office for National Statistics, 2001). However, within the Indian community the caste is tightly linked to their socio-economic background as described in Chapter 1. Sub-categories are therefore lacking in this type of classification when concerned with WP Indian students.

8. <http://www2.warwick.ac.uk/about/profile/wp/> and <http://www.accessiohe.ac.uk/FAQ/students.asp#q1>

9. Based on professional status. Office for National Statistics. (2001), *The National Statistics Socio-economic Classification*. [Online]. Available at: www.esds.ac.uk/government/dv/nssec/nssecdetails.doc. Last accessed 31/01/2013.

characteristics they share, yet while the former fall under the umbrella of the UK government and the institutions because of their non-traditional aspects, the latter are not taken care of by either; rather, they are forgotten and lost among a population with traditional characteristics.

Table 1: WP and FFS shared characteristics



WP Students (WPS)	Shared Characteristics WPS & FFS	Ford Foundation Students (FFS)
<ul style="list-style-type: none"> - UK citizens / residents - Undergraduate students - Part-time and/or full-time (could be working) - From low-performing state schools (and/or) - From FE colleges (alternative study routes: 2+2, Foundation, Access) - English as an additional language 	<ul style="list-style-type: none"> - Low income families - Ethnic minority - Mature - Disabilities - From low-performing schools (LPAs) - Low participation neighbourhood - Little or no history of HE) - 1st generation in HE 	<ul style="list-style-type: none"> - Minority based on caste - I have dependents to look after - On a scholarship - Professionals - Lack of/no preparation for HIE - No academic capital - Master (<i>minority</i>)¹⁰ - Scholarship (<i>minority</i>) - Professional in own field (<i>minority</i>)

The concern reflected in the diagram is **how many** characteristics are shared by the two groups. This means that the Ford Fellows, like other under-represented scholarship students, share enough characteristics with the WP British students for their host to be concerned about them and for them to be equally perceived as at risk. They would therefore require similar support and measures to enable a smooth transition and success into HE like any other WP student. This is what the WP policy is about: identifying these students as WP means that the government recognises that it would be discriminatory not to give them a chance. This is done by generating extra funding to support progression, staff development, adaptation procedures, and professional integration. WP students can have access to funding that enables them to progress at a sometimes slower pace with alternative routes, such as Further Education Colleges Access programmes. These aim to fill potential gaps and lack of academic capital through a tailored process. However, although the Ford students lack both academic and linguistic capital, there are no policies to support their progression or ensure access and progress into HE. Their scholarship is for the duration of the course only, they cannot self-fund their course or any extra courses they would ideally need to take, unlike WP students who have alternative route options. Additionally, they come with the added disadvantage of not living in the UK and therefore the linguistic

¹⁰. The word minority implies there may be some international students sharing such characteristics through a minority; because internationalisation is market-driven, provisions are put in place to cater for the majority of the audience, the main customers.


gap is probably greater than in the case of many WP students who live in the UK. They are a forgotten group of non-traditional students because of their nationality. They are left alone to cope. The institutions do not recognise them as non-traditional and they do not feel responsible for them in the same way as they would with WP peers. This could potentially be perceived as an exclusive approach based on ethnic and geographic origins.

If we look at the Internationalisation policy, the international students' status as defined by universities is crucial in the application process, because it determines the fees the applicants will pay and the visa application process they will have to follow (De Vita G. and Case P., 2003; Bolsmann C. and Miller H. D. R., 2008; Becker R. and Kolster R., 2012). Though there may be slight variations across universities, students are either defined as British, European or International. To be International means one will pay the highest fees, not only for the course but also for the student visa. This is already an indication that will differentiate between those who can afford it and those who cannot (Fuller A. and Paton K., 2007; Machin S., 2012). Another exclusive measure is based on socio-economic background: International students from lower economic backgrounds will most likely apply for scholarships and this is usually a very competitive process with a successful outcome for very few students. International students are assumed to be privileged, and since the institutions' responsibility for these students is market-driven (Walker D., 1985; Leask B., 1999; Redding P., 2005; Altbach P. G. and Knight J., 2007; Haigh M., 2008; Naidoo R., Shankar A. and Veer E., 2011; Perraton H., 2011; Universities UK, 2011) and the disadvantaged may be a minority (Bowl M., 2001) (mature, Master's level, professional experience, first-generation educated), there are few measures in place for them (Bolsmann C. and Miller H. D. R., 2008; Brown L., 2008a; Brown L., 2008b; Brown L. and Holloway I., 2008; Caruana V., 2010; Caruana V. and Ploner J., 2010; Montgomery C., 2010; Burke P. J., 2012).

The International classification is based on the students' and/or parents' nationality and residence (University of Central Lancaster, 2011), which falls under the umbrella of the Home Office visa application (Home Office Border Agency, 2013). Non-British or European origins and non-residents will be classed as International. To regulate the entry of a foreign workforce into Britain, the student visa application states very clearly that they must prove they can afford to live in the UK for the duration of their studies and pay for their education without seeking illegal work during that time; they are not allowed to work more than 20 hours a week.¹¹ A Tier 4 visa alone costs about 19,500 Indian Rupees. This already represents a huge sum. According to the participants' profile, the lowest income is 35.64 Indian Rupees (0.48£ = BPL) a day and a highest income is 575.34 Indian Rupees (7.78£) per day (See Appendix 1). The visa process assumes a financial background that is far beyond these students and therefore contributes to the stereotyping of international students as 'wealthy'.

11. <http://www.topuniversities.com/where-to-study/europe/united-kingdom/uk-visas-guide-indian-students>

Table 2: IS and FFS shared characteristics



Ford Foundation Students (FFS)	Shared Characteristics FFS & IS	International Students (IS)
<ul style="list-style-type: none"> - Minority based on caste - Have dependents to look after - On a scholarship - Professionals - Lack of preparation for HEE - No academic capital - Master (<u>minority</u>)¹² - Scholarship (<u>minority</u>) - Professional in own field (<u>minority</u>) 	<ul style="list-style-type: none"> - English as a foreign language - Non-British/non-European - New to UK HE (through *) 	<ul style="list-style-type: none"> - Bachelor degree (majority) - May work part-time - While money lasts, they can take time to complete studies - Proved they can study in the UK (Home Office requirements/visa fees/course fees/accommodation fees) - Academic capital may be from international schools and/or background and/or family - Family members may have been educated in a UK environment*

This diagram reveals a gap between the reality of these students and the category they are supposed to belong to. First, the visa itself depends on their ability to afford to study. Their reliance on the scholarships' rules, which are time-bound, cannot allow them to fail, repeat or extend their studies or buy extra support from a tutor, like other international students from better socio-economic backgrounds or WP UK students, who are more nurtured into the system with the government and institutions feeling responsible for addressing their deprived situation.

Although the UK is a popular destination and students are usually satisfied with their experience, there are issues in the students' feedback about integration that cannot be denied (QAA, 2011) and it is becoming obvious that '*...the great diversity of the international student population requires HEIs to manage an increasingly varied range of expectations and needs...*' (*ibid.*: 2). However, the guiding principles provided by the QAA to ensure inclusiveness, the students' engagement, access to information, shared responsibility and staff competence, cover only half a page, compared to a three-page-long section on marketing (*ibid.*). This seems to show the imbalance between what is perceived as more important for the business of education, catering for its target market and forgetting the population that does not belong to the target group.

¹² The word 'minority' implies there may be some international students sharing such characteristics through a minority and because internationalisation is market-driven, provisions are put in place to cater for the majority of the audience, the main customers.

Table 3: FFS shared characteristics with WP and IS

WP Students (WPS)	Shared characteristics WPS & FFS	Ford Foundation Students (FFS)	Share characteristics FFS & IS	International Students (IS)
<ul style="list-style-type: none"> -UK citizens / residents -Undergraduate students -Part-time and/or full-time (could be working) -From low performing state schools (and/or) -From FE colleges (alternative study routes: 2=2, Foundation, Access) -English as an additional language 	<ul style="list-style-type: none"> -Low income families -Ethnic minority -Mature -Disabilities -From low performing schools (IPAs) -Low participation neighbourhood -Little or no history of HE -1st generation in HE 	<ul style="list-style-type: none"> -Minority based on caste -Have dependents to look after -On a scholarship -Professionals -Lack of preparation for HE -No academic capital -Master (minority)¹³ -Scholarship (minority) -Professional in own field (minority) 	<ul style="list-style-type: none"> -English as a foreign language -Non-British/non-European -New to UK HE (though *) 	<ul style="list-style-type: none"> -Bachelor degrees (majority) -May work part-time -While money lasts can take time to complete studies -proved they can study in the UK (home office requirements/visa fees/course fees/accommodation fees) -Academic capital may be from International schools background and family -Family members may have been educated in a UK environment*

The two diagrams illustrate the alarming gap discussed in this section. It shows how these non-traditional international students, though at risk, are not supported by the system because they do not fit in the category they have been placed in, and are not entitled to a category they should fit in. The Ford Foundation students seem to share the most characteristics with the WP UK students, a category they are not supposed to belong to, while they share the least with International students, a category they are supposed to belong to.

To conclude, there seems to be a huge discrepancy in the internationalisation of HE policy and Government WP policies. The former seems to imply that students are consumers and are expected to pay for the service or product. Consumers' rights are granted, which potentially empowers them (Naidoo R., Shankar A. and Veer E., 2011). However, the Ford Foundation students are not empowered to use the scholarship money as if it was theirs; their lack of linguistic, academic and economic capitals prevents them from enjoying these rights which would enable them to act as active consumers. For example, the academic procedures for complaint mechanisms and feedback, as well as communication, are culturally and linguistically-bound, a world they are not able to access. This leads to a status of 'consumer

¹³ The word minority implies there may be some international students sharing such characteristics through a minority and because internationalisation is market driven, provisions are put in place to cater for the majority of the audience, the main customers.

confusion' (King R. et al., 2008) and it seems to imply the creation of education inequality, because the students are placed in a category they do not belong to.

Therefore the importance of this study lies in the fact that it questions the identification of agents who fit under the umbrella of particular independent policies, which has been taken for granted so far. Such criteria for identification are artificial and geographically- bound instead of being consciously socially-bound, or genuinely showing concern about the people's welfare. Navarro (2006:20) and Wacquant (2004:101) point out that once the obvious is questioned and the realisation of social injustice is made available to the so-called illegitimate groups, social change for better equality can occur; because of the nature of the environment we are in, social research using the legitimate power of communication may be a more likely instrument of change (Wacquant L., 2004), hence the importance of this research.

1.4. Research Rationale

The research questions explored how students constructed knowledge to adapt to the UK academic environment through issues and coping mechanisms. Knowledge is seen as organic; the participants' accounts were the seeds, and led by the data I harvested the crop: first I observed students' perceptions of potential issues based on information that they had internalised in India (Phase 1). When they arrived in the UK it seemed that their perceptions sometimes changed as they encountered new issues and needed to cope (Phase 2). Therefore the process of knowledge construction but also de-construction and re-construction seemed to occur to adapt to their new environment based on what they experienced. The data showed that problems and a need to resolve issues occurred; this showed ways of building knowledge through interaction with their new environment (Phases 3a, 3b). The process of projection (in India), experience of their new life (in UK) and how *problems occur and are dealt with were seen as a scaffold*¹⁴ (Crotty M., 1998) on which students build their own understanding.

This study gave me the opportunity to observe how these students understood the process of knowledge creation through experiences when dealing with issues and coping mechanisms. This was also a chance for the participants to evaluate the constructed body of knowledge accumulated previously and during their current studies through problem solving techniques of varying effectiveness (Phase 4). I adopt the analogy of a building to refer to the process of knowledge construction: the understanding of the architectural planning and laying of the foundations started in Phase 1; the way the building is erected through more or less effective processes of scaffolding occurred in Phases 2, 3a, 3b, and 4.

1.5. Research Questions

This enquiry helped to identify the types of problems and the successes these students faced in UK institutions and the data revealed some of the adaptation techniques they used. Although the exploratory nature of the study could not dictate the initial line of argument, the students' discourse enabled me to explore the limited effectiveness of institutions' support systems in addressing and helping resolve these students' problems. I opened a dialogue with 24 students who studied in eight different UK institutions during the 2011-2012-academic-year and captured their experiences in their new courses in four phases:

1. Pre-studies – focus group interview in India:
What motivates students to study in the UK?
What do the students perceive as potential problems?
2. While-studying – questionnaires:
What kind of successes and issues do students experience upon arrival?
3. While-studying – Case studies –one-to-one interviews:
What are the students' successes and coping mechanisms?

14. Vygotsky 1962, 1978

4. End of studies – questionnaires:

How do students evaluate their adaptation process into their institution and the sources of their successes?

Investigating the type of problems and the choice of coping mechanisms as well as their effectiveness - a reflective exercise -

What are the implications of the findings on HE practices?

The first five questions will be answered in Chapter 4 and the last question in Chapter 5.

The *first* enquiry (1) helped to understand the students' motivation and captured the students' level of confidence in their new life ahead and the type of issues they foresaw. This acted as a preliminary understanding of their attitude towards their studies and destination.

The *second* enquiry (2) analysed the students' initial experiences in their new environment. The surprises and problems and the sources of their issues they faced were central:

- For the students, talking about their concerns helped them identify issues and forced them to deal with them
- For the institution, information about how these students felt is unique. A lot of institutions are trying to accommodate new students, providing various support systems (Ramsden P., 2008; QAA, 2011). Such enquiry verified the effectiveness of existing university's perceived support systems.

The *third* enquiry (3) was more in-depth as it looked into the process of adaptation and coping mechanisms of eight purposively selected students at two stages of their studies (Christmas and Easter). Their life stories were deeply explored through Skype conversations.

The *fourth* questionnaire (4) brought back all the students' own evaluation of their experiences and reflected on the way they dealt with their issues during their courses.

I hoped that the findings of the four phases would identify how they raised issues regarding academic practices.

The questions investigate aspects of cultural adaptation and implications of HE practices. The longitudinal format required me to re-formulate similar questions at each stage. Therefore the Discussion section shows answers to the four key aspects of this study that the participants shared, namely motivation, issues and their sources, coping mechanisms (problems to solutions to self-evaluation) and the implications of the findings on HE practices are discussed in Chapter 5. Despite the longitudinal approach and the apparently prescriptive format of the different research questions at each stage, I was

interested in exploring answers to the four key questions throughout the academic year. The focus was not on the changes observed in students, or the uniqueness of each student's experiences, but on patterns within their issues, successes and coping mechanisms that could be recognised as potential trends.

Chapter 2: Literature Review

The participants' preliminary expectations of their academic life abroad and the process of adaptation and reflections of their experience upon completion of their course were central to this study. By enquiring about the participants' issues and coping mechanisms during their masters, this study also explored to what extent their study opportunity reproduced their sense of misfit. Therefore I chose to review the literature on Internationalisation because the students come from India and the aspects of language, methodology and academic practices have been observed among other students from non-British educational backgrounds. Culture shock appears in the Internationalisation literature, where the social and emotional impact of living in an alien environment mirrors what some of these students experienced. Widening Participation is mainly focussed on UK students. However, because of the participants' socio-economic background, research in this area, though sparse at postgraduate level, supports some of the trends observed in this study. Finally, Bourdieu's sociology of education is relevant because it theorises the issue of the exclusivity of power and educational legitimisation. It explores the impact of a system, informed by privileged rules, practices and content, on non-traditional students and the problems they experience because the delivery of the curriculum is based on assumptions about students having existing knowledge that is crucial to access further knowledge.

2.1. Internationalisation

The new Conservative-Liberal-Democrat Coalition Government (since 2010) has enforced changes within Higher Education (HE) institutions. Institutions seem to be expected to function according to a more private model of the for-profit sector (Independent Review of Higher Education Funding and Student Finance, 2010; Willetts D., 2010; Sabri D., 2011). The reduced or sometimes total cuts in government funding and the pressure on institutions to generate their own income show a need to contribute to the country's desperation for financial and economic growth. With the raise in local students' fees and the consequences this has had on local graduate student intake (Machin S, 2012), universities are forced to attract a more international audience seemingly less affected by the current economic climate. This is noticeable with latest statistics showing that demand for education even at a higher cost is still growing: a 10% growth between 2008-9 and 2009-10, a 29% increase in applications in 2010 (Ryan J., 2011), and a strong presence of Chinese, Indian and Nigerian students (Walker D., 1985; Kamvounias P. and Varnham S., 2006; Altbach P. G. and Knight J., 2007; Scherto G., 2007; Bolsmann and Miller, 2008; Brown L. and Holloway I., 2008; United Kingdom Council for International Student Affairs (UKCISA), 2010; Brown R., 2011; Naidoo R., 2011; Skelton C. and Gorard S., 2012). International students do spend significantly in the country too (Altbach P. G. and Knight J., 2007; Brown R., 2011; Universities UK, 2011) making it another reason for providing the "best service" to the "paying clients" which accounted for about £2.5 billion in 2010 (The Economist, 2010; Willetts D., 2010; BIS, 2011; Ryan J., 2011; Sabri D., 2011).

The motivation for internationalisation though can go beyond profit (Luxon T. and Peelo M., 2010). The government wants to see a reinvestment of this profit by filtering through better quality assurance measures, widening participation and retention commitments (Brown R., 2011). Universities also recognise that internationalisation of their institution is beneficial because of the richness of diversity and the opportunities of a global exchange. The relatively cheap acquisition and hopefully exchange of scholarly knowledge for the benefits of all, irrespective of origins, can generate better understanding across borders (Bolsmann C. and Miller H. D. R., 2008).

There is however a growing concern about the lack of parity in exchange and a need to learn from other knowledge systems and cultures, moving away from western intellectual models, recognising that traditional home privileged knowledge is limited. Some refer to a need for universities to open not only “their doors but also their mind” (Ryan 2011:635). It is becoming more obvious that home students could be at a disadvantage and some may recognise their limitation (Thom V., 2010) because of their lack of mobility compared to their international counterparts (Ramsden P., 2008). This is perceived in the body of research around Internationalisation at Home (IaH)¹⁵ with Bengt Nilsson’s (1999) work (Teekens H., 2000; Montgomery C., 2010). Some courses encourage internationalisation of the local population by employing international staff, encouraging exchange¹⁶ with either joint-degrees taken in two counties, incorporating volunteer work (Caruana V. and Ploner J., 2010) or cross-border projects (Global Studio)¹⁷. The aim is for local students to “*experience intercultural interaction*” (Montgomery 2010:132) rather than merely intellectualise what “the other world” is.

Policies in HE may be a way to raise awareness of the student population but they do not necessarily address the implications on the pedagogy, which would need to move from a Euro-centric model to a more global one (Clifford V., 2010). There is a tendency to see universities adopting their international image just because of the origins of their students’ enrolled. However an international student population does not necessarily imply a process of internationalisation (Clifford V., 2010; Thom V., 2010). It would appear universities strategies and course structures have not adapted to their new audience. Instead they have adopted a deficit discourse, seeing international students as needing support because they are weak in English and lack the academic skills (pre-sessional classes – on going academic skills and language support courses) implying international students must adapt rather than the other way round (Caruana V. and Ploner J., 2010; Kelly P. and Moogan Y., 2012).

15. <http://www.aie-internationaloffice.nl/?id=resources>

16. Centre for Academic Practice and Research in Internationalisation encouraging volunteer work for students at Leeds Met

17. <http://theglobalstudio.eu/>

Students seem to be generally satisfied with their courses. The latest National Student Survey results across the UK show that an average of eight out of ten students are overall satisfied with the course (Higher Education Funding Council for England, 2011). However there are differentiations of satisfaction between the home and non-UK students (Harrison N. and Peacock N., 2010; Ryan J., 2011). There is evidence that the focus on access into universities has been dominant for the purpose of reaching specific targets. Areas of development have been in the learning development with academic support (international and non-traditional students) and the acquisition of academic capital (every student), both intended to help students attain the suitable academic literacies. However there is a lack of focus on “academic socialisation” and the “democratisation of knowledge” central to any inclusive curriculum. It is yet to be implemented satisfactorily (Skelton A., 2002; Caruana V. and Ploner J., 2010; Jones E., 2010).

Despite evidence of progress towards an intercultural exchange in various institutions (Leask B., 2010), the application of the global pedagogical approach is yet to be adopted (Harrison N. and Peacock N., 2010). Internationalisation requires a global exchange between the different students and staff and should not be seen as one way. It is also about the intercultural and international exchange of knowledge and attitude of all the stakeholders (Montgomery C., 2010). The cost, time, and manpower required for changes with staff, training, course re-structuring, assessment re-designed, and this without losing the quality of the product, seems a formidable task. It cannot be ignore that the current climate is tough and universities may have other priorities: government cuts have put many institutions at risk financially, teaching staff are pressurised to teach and become global lecturers, they have to also be active researchers and bring research funding to raise their institution’s image (Clifford V., 2010)¹⁸.

From the students’ perspective, research has looked at students’ view about a shared curriculum, considering students’ and institutions’ input (Bailey C., 2007; Currie G., 2007; Ippolito K., 2007; Paulusz W., 2007; Clifford V., 2010; Jones E., 2010; Luxon T. and Peelo M., 2010; David M., 2011). Although the concept of exchange is appealing, competition can be very high to the extent of encouraging an individualistic non-sharing approach, to aim for a faster result-oriented approach, the instrumental motivational factor is primarily to get things done so they can graduate (Leask B., 2010).

2.2. Culture Shock

Internationalisation implies a need for students to experience degrees of changes in perceptions and behaviour with more or less successful levels of adaptation. The concept of culture shock has had a central place particularly in mental health and psychological studies. It was originally coined in 1960 by the anthropologist Oberg (Bochner S., 2003) to describe the impact of being in strange surroundings.

¹⁸. Caruana and Ploner 2010:46-69

Culture shock was further described as physical and mental imbalance associated with a change in someone's environment, leading to physical discomfort, depression, social awkwardness and antipathy towards the new culture (Furnham A., 2004).

The source of "shock" has given rise to various hypotheses, where the greater the cultural distance the more impact it has on the subject. Another perspective is the differences in core values such as religion. Whichever the source of unsettling experiences, social psychological research (Bochner S., 2003:3) states that "*individuals have a preference for people who are similar to themselves; and are less favourably disposed to others regarded as being different*" (Bochner S., 2003; Sümer S., 2009). From this traditional point of view, culture shock primarily affects the 'sojourners' health (Furnham A. and Bochner S., 1986; Ward C., Bochner S. and Furnham A., 2001; Zhou Y. F. et al., 2008; Sümer S., 2009) .

In the 1980s when the international student tidal wave hit universities¹⁹, a new school of thought emerged, questioning whether there was more to cultural adaptation. One line of enquiry looks at how there is also a positive impact to the novelty of entering a new culture, looking at cross-cultural learning experiences rather than a disturbing medical condition (*Ibid*). The literature looks at the sojourners' transformation as they acquire new skills (Furnham A. and Bochner S., 1986). The shift therefore is how culture shock, an inevitable process but varying in degree, acts as a trigger to benefit the process of change and transformation or their acculturation (Bailey C., 2007; Currie G., 2007; Zhou Y. F. et al., 2008).

The ABC model of culture shock is an inclusive view of the process of change and adaptation. **A:** *Affective* considers health issues and how one copes with them. **B:** *Behaviour* refers to the theories of culture learning where a process of acquiring skills enables better cultural adaptation. The *Behavioural* adjustments are divided into three categories: *Instrumental* (how to move around the new world), *Interaction* (casual communication with people from the new culture) and *Relational adjustments* (non-casual exchanges and networks). **C:** *Cognition* relates to theories of social identification including: the dynamics of self-image, the changing and/or maintaining it, its impact on one's perceptions and acceptance of the new culture. Through acceptance the process of better integration occurs (Bochner S., McLeod B. M. and Lin A, 1977). This model is organic from within and without, each component (ABC) can move in various directions impacting on the degree of adaptation.

The effectiveness of the networks students create can impact on their cultural adaptation. Bochner's functional model of friendship networks maps out three types of relationships supporting psychological and instrumental needs - the bonding with: type (a) - students from the same country of origin to reaffirm cultural values; (b) and/or academics from the host country, to seek support throughout studies, learning about the academic culture ; (c) social networks to fulfil the recreational needs (Bochner S., McLeod B. M. and Lin A, 1977; Brown L., 2009).

¹⁹. International education is not new, it can be traced as far back as 272-22 BC starting in India (Ward et al, 2001:143).

It is important to mention that Ford fellows may have experienced some culture shock within their own country; this is another example of culture shock (Tooley J., 2000; Mallica, 2005) or socio-cultural shock related to their region and caste.

2.3. Widening Participation (WP)

This study focuses on postgraduate education. There is a scarcity of research and policy focus on postgraduate access (Wakeling P. and Kyriacou C., 2010; Burke P. J., 2012; McCulloch A. and Thomas L., 2012; Wakeling P., 2012; West A., 2012). Despite the growth in students' numbers over the last ten years, "there is limited research in the taught postgraduate area" (Morgan M. and Jones L., 2012).²⁰ WP policies focus mainly on undergraduate levels, the false assumption being that those coming into a master's would have been through the conventional undergraduate route (O'Donnell V. L. et al., 2009):

... there has been an assumption that once students graduate with their first degree, postgraduate-level study simply represents 'more of the same'... and thus that there is little (if anything) in the way of a transition to be undertaken. Until this is established, though, there remains a considerable gap in the literature (Ibid.:27).

The literature review therefore first stems from undergraduate data that has some relevance regarding adaptation issues. This study explores non-traditional social and psychological impacts of studying at master's level, drawing on the undergraduate literature. There is also little research in this area:

... the psychological and sociological processes underpinning the transition to postgraduate-level study for taught and research students has not featured in the research on educational transitions to date (Ibid.).

In this section I base the understanding of WP students' initiatives at undergraduate level because this is where they are primarily targeted in the literature. I also review, though less available, WP at postgraduate studies.

Postgraduate attendance has "quintupled" between 1990 and 2005, with a 9% increase in non-EU research entries between 2002 and 2008. There has been however a decline in research degrees for home students (Wakeling P. and Kyriacou C., 2010). Women in particular have outnumbered men (60%) however not across all subjects and fewer are enrolled in research degrees. Recent research in economics shows that although more home students study in higher education, and that those with a degree and master qualifications get a higher pay, WP policies seem to have benefitted most those from more advantaged backgrounds (Machin S, 2012). This shows a worrying wider inequality and the new government fees may possibly increase this gap (*Ibid.*). Despite WP policies encouraging a wide range of students accessing universities, attendance is still low among black and white males from lower socio-economic backgrounds and lower attendance from people in the north east compared to London for

²⁰. p 2

example (House of Commons Public Account Committee, 2009; Wakeling P. and Kyriacou C., 2010; Machin S, 2012). Retention is also an issue with universities with the highest proportion of students from disadvantaged backgrounds because they have the highest drop-out rate too (House of Commons Public Account Committee, 2009).

Government policies seem to have increased opportunities to study in HE to a wider range of people however, there is a concern about fair and equal access to the range of institutions, subjects and level of studies as well as equal professional opportunities (David M., 2011). The deficit model of WP labels students in terms of their social-economic backgrounds and indirectly their likely level of unfitnes in academia. This increases differentiation and inequality. The assumption that non-traditional students are more likely to be lower achievers contributes to the lower reputation of the institutions representing them compared with the more selective prestigious ones (Butcher J., Corfield R. and Rose-Adams J., 2012b).

To contextualise WP of HE in the UK, a historical overview shows what is sometimes referred to as the “golden and austere ages” (David M. et al., 2008; Basit T. N. and Tomlinson S., 2012; Butcher J., Corfield R. and Rose-Adams J., 2012b) referring to the labour government then the new coalition government funding policies. The UK discourse of WP was first emphasised in the second half of the twentieth century with a focus on compulsory education in schools (David M. et al., 2008). Notions of social classes and those disadvantaged were dominant. The Education Act (1944) introduced the need for equality with regards to educational opportunity. In the 1960s the undergraduate population at university was less than 10% of the potential audience, with a majority of 18 year-old white middle-class men. The Robbins Committee Report on Higher Education (1963) hoped to widen attendance and change the then elitist face of HE (Stevenson J., Clegg S. and Lefever R., 2010). In the 1960s polytechnics were created introducing the binary approach to post-secondary options where those academically-able would go to university, the less-able to polytechnics (David M., 2010; Stevenson J., Clegg S. and Lefever R., 2010; Butcher J., Corfield R. and Rose-Adams J., 2012b).

The Further and Higher Education Act (1992) broke the “binary divide” by dissolving the polytechnics and creating new universities. Polytechnic colleges involved in higher education activities (55%) and those with a relatively high percentage of students (350 full-time HE students) were renamed as new universities. We now hear of pre and post-92 universities carrying the same connotation as polytechnics and universities prior 1992. The former uses WP to enable access to a wider social group yet accepting only high achieving students, maintaining their image of “good” universities. The latter offers wider ranging courses for a wider ranging group of abilities or inclination towards academic studies (McCaig C., 2009). The deficit model attached to WP is very real: new universities and further education colleges tend to be those who offer vocational courses, part-time and distance programmes, sheltering the so-called “prestigious” universities from having those who could be seen as students with lower aspirations, lower motivation and other problems. Stevenson and Lang (2010) support this claim based on HESA data

(2009) with an obvious selective intake of students in prestigious universities, also dictated by the subject choice and geography.

The deficit terms are used and contradict the policies' drive toward social justice (Burke P. J., 2010). The literature refers to the "academic stratification" which is followed by the social stratification, where the "best" institutions tend to attract more privileged students. Institutional hierarchy is also characterised by the "mission group" they belong to from the most world class research-focussed agenda to the "*less academic and vocationally-focussed agenda*", a form of institutional class or possibly the HE caste system: The Russell group, 1994 group, University Alliance, Million+ and GuildHE are perceived as world-class and tend to be selective in their recruitment of high achieving students irrespective of their socio-economic backgrounds (McCaig C., 2009; Wakeling P. and Kyriacou C., 2010). There are also other groups such as the Golden Triangle seen as prestigious; N8, a research intensive group like the Russell group; Universitas 21 and Worldwide Universities Network which have a more global perspective; and CMU a coalition of mostly new universities. They each reveal its own identity and are indirectly class-focussed²¹.

From 1985 to 1994 HE experienced the greatest growth particularly within the undergraduate population. There was not a specific WP agenda, it was assumed that each institution would have its own and the government would finance accordingly. With this rapid expansion there was a need to consider how educational funding would be allocated. The Dearing Committee (1996) was asked to make recommendations. Despite growth in attendance, the Kennedy Report showed that relative student numbers from lower economic backgrounds were not increasing (Kennedy H., 1997; Stevenson J., Clegg S. and Lefever R., 2010).

In 1997 the Labour Government committed to "Education, education, education" revised the Dearing Report on HE in the Learning Society²². It consequently introduced tuition fees for full-time undergraduates after the Report (*Ibid.* 1997). This was also the first time that the UK government applied a system-wide approach to WP. In 2003 the White Paper presented a need to increase participation from 30% to 50%. DfES stated clearly that access was not sufficient, a new WP concept was introduced, requiring institutions to show evidence of participation. The Higher Education Act (2004) introduced a fee system which would supposedly benefit students, with a cap on maximum annual fee (£ 3000), and the possibility of offering student loans and bursaries, as well as flexible fees (David M., 2010). However this new system placed more responsibility on the students to pay for education albeit through an accessible loan system, increasing once again the gap between who could and could not afford to attend

21. http://www.thestudentroom.co.uk/wiki/Russell_Group_Universities

22. A Learning Society reflects the philosophy that education is key to a country's economic development. The report "emphasised the key role that higher education has to play in helping deliver the Learning Age. The National Committee of Inquiry into Higher Education was set up to make recommendations on how the purposes, shape, structure, size and funding of higher education, including support for students, should develop to meet the needs of the United Kingdom over the next 20 years". (Chapter 4, section 5)
<http://www.lifelonglearning.co.uk/greenpaper/ch4005.htm>

(Stevenson J., Clegg S. and Lefever R., 2010). The Office for Fair Access²³ aimed at introducing variable tuition fees. During the Labour Government the incentive for universities to widen participation was through funding initiatives with the Funding Council: the more under-represented groups of students entered these universities, the more funding institutions would receive. To be eligible for such funding though, they would have to show their access and retention targets with annual reports submitted to the government. The DfES Paper WP in HE Future (2006) stressed the need to see WP as an opportunity, a process to reach one's potential and to provide opportunities after studying too (David M. et al., 2008). The government funded initiatives such as AimHigher (Higher Education Funding Council for England, 2006) hoped to address the prevailing inequality in attendance (Stevenson J., Clegg S. and Lefever R., 2010).

HE institutions' WP practices experienced a change with the new coalition government (2010) policies. WP is still on the agenda (Butcher J., Corfield R. and Rose-Adams J., 2012b) despite severe cuts in the funding of access and outreach programmes, with higher tuition fees and future HE funding measures (The Independent Review of Higher Education Funding and Student Finance – The Higher Education Funding Council for England and the Higher Education White Paper 2011). Universities are still expected to provide an approved annual Access Agreement to the Office of Fair Access demonstrating a continued focus to meet access targets with high retention of students too. What is more, institutions are expected to submit a WP strategic assessment three times a year to the Higher Education Funding Council for England (HEFCE). WP is still on the agenda, yet with the raising of course fees with an average of £8.300 per year, even as a repayable loan, it is likely that those from lower economic backgrounds as well as wage earners may need to postpone their studies (BIS, 2011).

Policies in WP and the literature rarely address WP at postgraduate level and outside the UK or international students as non-traditional students. Because this piece of research targets non-traditional international masters' students, one can see a gap in the WP policies in education which mainly focus on undergraduate studies. There is a questionable assumption that by the time students enrol in their masters' programme they have been through degrees in UK universities and familiarised themselves with the academic cultures and practices necessary to acquire the cultural and linguistic capital needed at that level (Burke P. J., 2012). However when they enrol non-traditional students are very likely to experience HE for the first time, generating a lot of issues policies have not considered important enough (Burke P. J., 2012; Wakeling P., 2012). Some refer to the "intellectual, social and emotional challenges" felt by students even those with undergraduate experience. The transitional challenges are felt by both the staff devoid of expertise or time to address these unexpected needs, and by the students who are at a loss (Alsford S. and Smith K., 2012). The flaws are detrimental to those from under-represented backgrounds who have not been studying undergraduate programmes in similar institutions or systems first like those in this study (Wakeling P. and Kyriacou C., 2010). It is therefore not surprising

23. set up in 2004 - implemented in 2006-07

that issues faced by the participants in this research are also true to many other students of international and local origins:

... academic practices are excluding postgraduate students from full participation... By assuming that postgraduates are a homogenous group, skilled in the practices of HE and fully prepared to participate in that community, institutions may be overlooking what are, in fact, a diverse set of needs... in so doing, may be overlooking opportunities to implement widening participation initiatives at postgraduate level (O'Donnell V. L., et al., 2009:32).

It is therefore interesting to observe that the literature on non-traditional students entering higher education in the UK refers to similar terminology such as shock, powerlessness, and struggle (Lea M. R., 1999; Boughey C., 2000; Bowl M., 2001; Zamel V., 2002; Ridley D., 2004; Burke P. J., 2010; Basit T. N. and Tomlinson S., 2012). The difficulties with understanding the “invisible pedagogy” (Bernstein B., 1996) or the rules of the game in the “field” (Bourdieu P., 1996) are addressed in the context of culture shock too (Crozier G. et al., 2007) with a focus on social class (Smith R., 2012).

The literature on WP shows the issues of enabling access and the difficulties encountered during the process to enable retention of these students. There are conflicts related to their own identity: the realisation of a gap between who they are (non-traditional) as opposed to others (Burke P. J., 2002; Burke P. J., 2012); the issue of adaptation and level of success can see similarities too because of how alien the new culture is (Bowl M., 2001; Thomas L., 2002; Duke C. and Laver G., 2005; Bamber J., Galloway V. and Tett L., 2006; Bennett R. and Kottasz R., 2006; Crozier G. et al., 2008). The critical period of adaption is similar too. Recent research shows how non-traditional UK students have difficulties with the lack of face-to-face support, the universities' over-reliance on technology and the expectation they should be competent in IT skills when they are not (Chapter 4), is intimidating (Leese M., 2010) and even more so for mature students (Stevenson J. and Lang M., 2010).

Although the non-traditional international masters' students experience language difficulties, I would argue this is not different to some local and international students too. Similarly some international students may have fewer difficulties with language than some local ones. I would argue that language can be a barrier for all students irrespective of their so-called “native-speakers' status”. It is not about speaking in the mother tongue but about speaking a specialised language in a specific context which may be class specific (see Chapter 4.2.3.). Therefore to be a native speaker of English does not make one a native speaker of academic English and therefore the issues of academic barriers can be a concern for local students too (Bochner S., McLeod B. M. and Lin A., 1977; David M. et al., 2008). The language of academia is unique and being a native speaker of English may not be sufficient to adapt to the “institutional practices” (Lillis T., 2001). Sociolinguists may refer to the idiolect or linguistic in-print of individuals' communication representative of their cultural capital (geographical, socio-economic and family backgrounds). There would appear to be therefore a pre-determined idiolect that some have while

others do not have because of their origins. This is so close to what constitutes individual identities that to fit into a new environment, the process of transitions emotionally, personally and socially can be detrimental to the reaching of potential described in policies. It has been argued that although non-traditional students are more motivated to succeed than perceived, given the unfamiliar dominant cultural context they have more difficulties articulating their aspirations unless they change (Gale T., 2011). The problem of academic acculturation therefore can be perceived across the wider population benefitting the original traditional population because the foundation, structures and applications of UK HE are based on traditional participation. The deficit model encourages the perception that non-traditional students do not have the cultural capital and need to be transformed or changed into “middle class” subjects who have learned to apply the rules of the traditional population to succeed.

2.4. Bourdieu

Although the work of Bourdieu was set a few decades ago and in a different context (Paris, Grandes Ecoles), I believe it is relevant to this study. Bourdieu's sociology of education is particularly relevant because of the relationship between the participants, their new environment and *pedagogic actions* implemented in the institutions where they are studying. It would appear these students need to reproduce the dominant group's cultural capital to succeed (Bourdieu P. and Passeron J. C., 1977; Sachar R., 2006).

I refer to Bourdieu's sociology of education, (Bourdieu P. and Passeron J. C., 1977; Bourdieu P and Wacquant L, 1992) because the Ford fellows' background impacts on their perceptions, behaviours and actions within their institutions and it is interesting to see whether these are perceived as valid by the *legitimate* population in other words the institutions. Bourdieu's concepts are used to show the importance of how students' backgrounds impact on their experiences in their new world and their degree of adaptation and integration. For example the concepts of *fields* or social worlds is used to refer to the students' experiences; their *individual habitus* or world view shaped from their upbringing is shared to understand the possible influences it has on their actions compared to the *institutional habitus*. The importance of *capital* or the wealth obtained from their own world experience (economically, culturally and socially) is addressed to define the value of their wealth in the world of academia. It is an attempt to explore the context of adaptation of these non-traditional Indian students in their UK institutions (O'Brien and Fathaigh 2004; Grenfell 2006; Watson J, Nind M et al. 2009).

Bourdieu (1994) refers to the *capital* or the right currency to provide the returns students require: good results or better job (Ridley D., 2004). The analogy of wealth illustrates that students need to make effective transactions to function in their new environment. Capital has been used to differentiate the classes of students, but also explains why those who are impoverished underachieve (O'Brien S. and Fathaigh O., 2004). The key competencies or inherited wealth required in elitist institutions are rooted in

the dominant classes' values: coming from the right background, having the accepted general knowledge, the skills and the power to access what is considered the best knowledge and the control of this power (Bernstein 1996). Only students with sufficient wealth or the correct competencies to enrich themselves will attain easier academic achievement and therefore further economic wealth (Hopson R., 2003). Competencies here refer to the various *social capital* presented by Bourdieu (1979:17)²⁴. This includes (a) the "embodied state" or what the students have inherited from their background and their set of norms and own practices also referred to as their *habitus* (Thomas L., 2002; Reay D., 2004); (b) it also includes the "objective state" for example the type of books read which affects the person's *habitus* as s/he comes in contact with the *educational habitus*; and (c) the *institutional state* such as the rewards given by institutions (Grenfell M., 1996; Thomas L., 2002; Grenfell M., 2009). These three interconnected states generate *social capital*. (move?)

In the UK, these students are exposed to two new modes of knowledge: Bourdieu (*Ibid.*) refers to *diffuse education* or the informal exposure to academic knowledge for example in study groups, informal exchange with students and staff and from sources they are exposed to. The second mode is *institutionalised education*, formal learning structures or the lectures and seminars they are attending and requirements. These two modes of knowledge acquisition or *pedagogic actions* act as the main agents imposing academic cultural capital, irrespective of the students' original capital. In addition, this academic *cultural capital* or educational systems are covertly inculcated through language and its symbolic coding (e.g. academic style - criticality - voice), but also through the pedagogic deliveries (e.g. lectures, workshops), the codes of practice (e.g. plagiarism), the assessment criteria (grading descriptions), and the expected study styles (learner independence). These *pedagogic actions* represent a school of thought unique to the dominant's group currency which appears to be excluding, censoring or even denying the use of the subordinate's own currency s. Wealth is in limited supply, some have inherited it, others have to work and learn how to attain it, but others will never get any. Therefore students need to understand and connect with the institutional habitus to become an active player in the *field* of their institution. This will help them gain wealth and a position in the hierarchy (Grenfell M., 2009).

The participants are exposed to unique *academic capital* they may not recognise. They may not even understand its value. For some it may mean reshaping their own academic capital earned in India, this process will influence their way of thinking and their behaviour. The institution has the *pedagogic authority*, failing to follow those in power results in failing the course and not obtaining the degree or a better job opportunity, the students' key instrumental motivations.

The more successful students in higher education seem to come from an educated milieu with *inborn facilities* (Bernstein B., 1996). This does not only refer to their family but also the school they went to.

24. Bourdieu 1979 cited in Grenfell 1996

This is where they were provided with the necessary preparation or *pedagogic work*. This is a requirement to adapt and use the “legitimate pedagogic code” (Bernstein B., 1996:16) or the key to the door of academic discourse (Robbins D., 1993; Reay D., David M. and Ball S., 2001). Education would appear to be the propagator of certain values which originate from certain classes. This can increase social inequalities by *legitimising some identities and delegitimizing others* (Bernstein B., 2000:25).

The first problem therefore arises when in a supposedly international context non-traditional, non-western students enter an institution in the UK, with non-legitimate identities. The second problem is when this non-legitimate person tries to survive in an environment where the rules are unknown. This person is surrounded by aliens, because s/he feels or made to feel different. This can be compared with the surveyor arriving in the land of the Castle (Kafka F., 1998). The character cannot attain his goals and slowly loses his identity because of his inappropriate behaviour: he doesn’t understand the rules; he breaks them creating more misunderstandings, barriers and inaccessibility to his goal, the more he does, the less he obtains. Consequently he is disempowered (*Ibid.*:113).

To use Bernstein’s theory of the distribution of power and principles of control in the context of higher education, the international student comes from a different environment where pedagogic practices are different. A non-traditional international student who enters an academic institution in the UK has to adapt in parallel to two major worlds and learn two languages²⁵: a new country (in this research, England) where a new language is spoken (English) and a second country (Academia) which has a unique language. In order to function in these two worlds, international students need to be made aware of the differences between their own environment and the new one, in other words they need the *recognition rules* required to produce the appropriate discourse, and for this study the academic discourse more specifically.

However, it is not sufficient *to have the power to do something*, access is a step to ensure success, and one also needs to learn *to be in control*. Bernstein refers then to the second set of rules: the *realisation rules*, or the know-how, or the skills required within the students’ new environment, to produce accurate discourse to become a legitimate member and be appropriate; this means not only what to say (power of recognising) but how it is said (in control of the realisation of this power).

Some difficulties lie in the source of knowledge acquisition of such rules. Although at some level some of these rules are explicit (visible) and therefore can be taught and learned, others are implicit (invisible), as they are only known to those who have the symbolic control. Although rules can be explicit, their interpretation varies according to the acquirer’s perspective, strongly linked to social background and pedagogic styles. Therefore, the apparent explicitness can be perceived as implicit and invisible to some based on their perception of the information. Another issue can be that some of these rules are tacit and therefore difficult to formulate by either parties (Bernstein B., 2000:101), one has the advantage though

25. Language refers to body language, codes of conduct and behaviours of specific cultures.

over the other, as one party has it but cannot formulate it, while the other does not have it nor can s/he access it.

To sum up, Bourdieu's terminology, further explained below, but also some of Bernstein's are adopted to better understand the participants' experience in their new environment and its impact on their perceived performance. Their perceptions of similarity with other players or their sense of otherness emerges from the data. These perceptions and rapport with their institution, the staff, the other students and their course (Appendix B) provide a bottom-up view of the degree of inclusiveness they experience. Their overall sense of acceptance and recognition within the *institutional habitus* denotes whether they feel they are given an equal opportunity to learn or whether they have yet again been given labels affecting their abilities and capabilities, reproducing inequalities (Jenkins R., 2004; Grenfell M., 2006; Moncrieffe J. and Eyben R., 2007; Tomalin E., 2007; Martin P. W., 2010; Martin, 2010; Noble G. and Watkins M., 2010). The effectiveness²⁶ of their coping mechanisms whether they are "bonding" (similar players), "bridging" (other players) or "linking" (experts in the game) social capital (Huckle J., 2008; Brown R., 2011; Sabri D., 2011) show the institutions' level of bias in valuing certain capitals over others within institutions based on legitimacy (Robbins D., 1993; Haugaard M., 2002; Reay D., 2004; The Government of India, 2007; Jones E., 2010; Basit T. N. and Tomlinson S., 2012; Rata E., 2012). Their ability to access the "recognition and realisation rules" is also a measure of the institution access and process of inclusiveness. The width or narrowness of the system is measured based on the extent the institutions feel responsible towards the participants' impact on adding value to a community of practice, or their need to adapt and learn from those who know better (Harker R. and May S. A., 1993; Basit T. N. and Tomlinson S., 2012).

2.5. Key Concepts

This section aims to define central terms that are relevant to this study (Naidoo R., 2004; Maton K., 2005) and to better illustrate how they are interpreted and used in the discussion. Because social relationships relate to roles specific to their environment, these terms are only explainable when contextualised (Navarro Z., 2006). The concepts of *habitus*, *capital*, *field*, *pedagogic action* and *symbolic violence* are therefore explained and analysed in relation to selected literature. This section only summarises some of the literature and does not claim to be exhaustive, because a short thesis section would not successfully synthesise Bourdieu's extensive body of work and the writings of authors who wrote about his work (Calhoun C., LiPuma E. and Postone M., 1993; Swartz D., 1997) in (Navarro Z., 2006:13).

2.5.1. *Habitus*

The concept of *habitus*, though dating back to Aristotle, was used in the 1950s by Bourdieu in his ethnographic work in Algeria (Navarro Z., 2006). It defines a symbiotic relationship between a person's

26. measured by academic performance and success

source of being, and their actions in their environment: ‘...the internalisation of externality and the externalisation of internality...’ (Wacquant 2005:316 in Navarro 2006:6). In other words, the *habitus* has the inclusive value of showing how people’s thoughts and actions stem from their upbringing and influence their whole being, without their necessarily being aware of it. I therefore refer to the *institutional habitus* when referring to HE *dispositions* originating from traditional *habitus*es as opposed to the non-traditional students’ own *habitus*, in this context considered non-traditional.

The term *habitus* has been perceived as reductionist, in the sense that it would imply that a non-traditional student would not be able to succeed in a field of traditional students, because his/her own *habitus* with embodied attributes brings social, linguistic, academic, cultural capitals not recognised as legitimate.

However, some non-traditional students do succeed, as we shall see (Chapter 4):

... if it is class habitus that is the source of the dispositions and competencies that determine educational success, how are the systematic exceptions to class or gender norms to be explained? From where else might come the capacity to succeed? (Moore A. 2002: 452)

This question is important, because, as shown in this study, some students do better than others.

Therefore the static interpretation of the term has been questioned in the literature (Reay D., David M. and Ball S., 2001; Moore R., 2004; Naidoo R., 2004; Maton K., 2005; Navarro Z., 2006). The semantic nature of the term *habitus* implies its being stagnant, reductionist and fixed, with no way out of a status of being and acting: ‘Ultimately, people are trapped “within the limits of the system of categories” they owe to their upbringing’ (Bourdieu P., 1992:126 in Shilling C., 2004:479). The pragmatist view of body schemata (Joas H., 1996; Shilling C., 2004) seems to be helpful here, ascribing a non-reductionist value to a state of being and acting, adding another dimension to *habitus* by the use of *situated actions* (Joas H., 1996 in Shilling C., 2004:479): *habitus* is about the *me*, somewhat defeatist in nature, when alone: *this is me, I will always be who am*. However, Joas adds a new dimension: the *I* or *my view of me*, or the reflective ability to become aware of the *me*. Therefore, the term *situated action* is used to show a person’s perception of their sense of boundaries and capacities, where there can be an internal dialogue and a conscious step towards changing one’s state: ‘All human action is caught in the tension between unreflected habitual action and acts of creativity’ (Joas H., 1996:128). This conscious analysis enables a person to make a strategic choice to change in order to succeed. Although this terminology is used in the context of corporal sociology (Shilling C., 2006), I believe it is useful and relevant because the concept of otherness within the HE field encapsulates ethnicity and geography; the players and their appearance will be the visible measure or recognition of who belongs as opposed to who is the outsider, a barrier to accessing other forms of capital:

While our physicality has become a possessor of symbolically valued appearances, it is additionally implicated in the prosaic buying and selling of labour power and the accumulation of other forms of capital... This conception of physical capital enables us to appreciate how the apparently “natural” physical features of the individual are implicated in the acquisition and display of social, cultural and material resources (Shilling C., 2004:474).

Therefore, I believe the concepts of situated action and habitus to be useful in this context in order to observe how certain students do succeed even outside their familiar field. Situated action provides a dynamic or transformative dimension to the seemingly static nature of habitus. However, it is not a characteristic inherited by all, as one requires the individual capacity to reflect, the will, confidence and motivation. This may therefore explain why only **some** non-traditional students succeed.

Bourdieu and Passeron (1977) use the concept of *rigour*, added to cultural capital, to show how non-traditional students can survive in an unfamiliar field. I have observed in this study that this quality seems to originate from a need to survive, a well-developed characteristic among disadvantaged people. Such a disposition stems from their own *habitus*, and enables them to use this *embodied state of rigour* to perform and sometimes succeed despite all the barriers in the new field (Moore R., 2004). In this study I use the words *aspiration and dignity*, translated into extremely hard work, as narrated by the participants to demonstrate this phenomenon.

... coming from a class for which this route is more improbable, they have had to manifest exceptional qualities in order to be channelled in this direction and persist in it (Bourdieu & Passeron, 1977:83).

Wacquant also reinforces the dynamic nature of *habitus*, although someone's actions originate from their original exposure to certain practices, there may be alterations in someone's actions when a person is exposed to a new environment, as observed in this study (Wacquant L., 2005) in (Navarro Z., 2006).

2.5.2. Capital

The definition of the term *capital* is based on Bourdieu's original perception of social behaviour, in which people's actions are instrumentally motivated; in other words, people act for the purpose of gaining something from it. This gain or *resource* enhances people's power, which is why it is described as *capital*. Based on the environment in which someone acts at a particular time for a particular interest-related purpose, certain capital(s) will be more sought after. Be it financial or land acquisition (*economic capital*), connections with particular circles of people (*social capital*), educational backgrounds, culturally attained goods and use of services *or the way of doing things* (Grenfell M., 2006) (*cultural capital*) or someone's legitimacy within a particular group (*symbolic capital*) (Bourdieu P., 1986; Navarro Z., 2006), the realisation of this wealth is the result of a voluntary action to obtain it. The acquisition of any recognised capital is based on that which is valued by the dominant group of any given environment (Sullivan A., 2002). Symbolic capital in the specific field of HE translates in legitimacy, as one acquires academic capital.

In the specific context of higher education, Bourdieu differentiates between *scholastic capital* (Bourdieu P., 1988), also called *intellectual or scientific capital* (Naidoo R., 2004), when institutions aspire for recognition and fame outside their sphere, and *academic capital*, which is institution-specific. However, I use academic capital to refer to the type of capital acquired when a student is able to participate and gain wealth in the HE field. These are measures of competence in those demonstrating academic competence, and

educational achievement (*Ibid.*:458). This latter form of capital is particularly prominent in this study, as students find themselves needing this capital to pursue their studies, yet having difficulty attaining it because of more or less explicit exclusive approaches, where non-members are delegitimised and their own capital has no value.

In the context of this study, therefore, the Ford Foundation students come with no *economic capital* of their own. Even if they may have had connections in India, and their link with the Ford Foundation will have helped them to get to the UK on a Master's course, within their course they have no *social capital* to start off with. Later, however, their connections with key students and/or institutional staff may have helped them gain *social and academic capital* (see Chapter 4). Their educational background and knowledge of their field was an illusionary form of *cultural capital* soon devalued within their new environment, the HE field, and they found themselves bankrupt in this domain. Lastly, and maybe as a result of the above situation, these students are illegitimate members of the group and therefore hold no *symbolic capital* either.

2.5.3. Field

Although the term is seen as elusive and inconsistent in the literature (Navarro Z., 2006), in this study I refer to the *field* to describe the HE space in which different parties (institutions and the participants) interact and where to some extent the interactions demonstrate a power relationship in which certain academic rules and practices confer advantages to some (legitimate agents such as traditional students) and disadvantage others (illegitimate parties): ... *a field is defined as a configuration of positions comprising agents (individual groups of actors or institutions) struggling to maximise their position* (Maton K., 2005:689). The term *sub-field* (within the formal HE field) is also used in Chapter 4, to show how those considered illegitimate create informal groups where they gain legitimacy and therefore symbolic capital within that sub-field, in order to gain other forms of capital which are transferable to the formal field as academic capital.

The hierarchical differentiation of the agents is based on the amount of capital gained by individuals (Naidoo R., 2004). My interpretation of 'field' and 'field of power' is the description of the HE space where people battle against different sources of power governed by the space-specific currency of various capitals and how one is motivated to be and act to acquire capital with varying degrees of justice in accessing it. Therefore the field is a social space (Watson J. et al., 2009) governed by implicit rules one can only understand and apply if familiar or similar to one's own original field. The reason is because the rules are enforced by the dominant group who is responsible for imposing what they consider to be a valued form of knowledge and appropriate behaviour.

The independent nature of the HE field is important in its nature because of the independent and self-generated laws which govern it (Maton K., 2005). For example, in the case of HE, the pedagogical features, the assessment procedures and what is considered erudite as opposed to uncultured and inappropriate stems from a field-specific philosophy of those who control it, reflective of their culture and values (Naidoo R., 2004), which is why it is referred as *autonomous* (Maton K., 2005:689). Mature

students with extensive experience like the Ford Foundation participants have professional capital. However, HE does not value professional capital. Therefore, those who are able to be part of the HE field are measured against their cultural capital which is often inherited from their socio-economic origins. The dominant agents inhabiting this HE field are so because of their socio-economic background and will remain so until they graduate, because their performance of what is considered academically-sound will also be based on ways of thinking, talking and being which are also class-specific. That is why the HE field is a place that has been seen as reproducing inequality (Bourdieu P., 1996), as we can observe from the experience of non-members.

The HE field refers to a domain in which specific institutionalised practices are in place and where power relationships play a role. Those within the field use their different form of capital with greater or lesser effectiveness. This is where habitus sets the base value of the capitals. The field is laden with the assumption of certain values which legitimise certain people but delegitimise others, therefore creating a relationship of dominant-subordinate groups. In this study, the field is the HE institutions and the field of power is contested by five main agents, namely the institutions, the traditional students and non-traditional UK students, the International students and the Ford Foundation students. The field of power in this study is particularly relevant because of the arbitrary empowerment of a party over the other, the British HE system and its practices in relation to those who originate from another system. This assumed imbalance of power from the start implies a dominant-subordinate relationship, where the students in this study are alien in a field they have been planted in, devoid of the nutritional and nurturing resources to grow and prosper in the environment, left to wonder what is wrong with them.

2.5.4. Pedagogic action (Bourdieu P. and Passeron J. C., 1977)

The field is governed by a dominant group who have assigned rules that reflect their own socio-economic background. The dominant group's own habitus is reflected within the institutional habitus, where particular actions are perceived as right in relation to the subordinate groups, whose actions are perceived as wrong, because of their different backgrounds and therefore habitus. The arbitrary nature of the field's values is crystallised through sets of rules and actions which repeat the patterns of the arbitrary power they support. Therefore, in the HE field the dominant agents represented by the staff, tutors, lecturers and professors, those with pedagogic authority, arbitrarily empowered because seen as legitimate, carry forward their role of educators through actions considered academically correct (teaching, researching, evaluating, assessing), holding arbitrary recognition. What institutions do and can do is called *pedagogic action*, which dictates the cultural capital required to become a legitimate member of the field (Moore A., 2000). Pedagogic action projects the entrenched values of the field imposed on subordinate groups.

2.5.5. Symbolic violence

The field is a place where agents play according to certain rules. In this section, I have stated that there is obvious inequality between the players in the field, because it is governed by rules which originate from

certain agents with specific socio-economic backgrounds. The HE field therefore is shaped and dominated by embedded class-specific qualities. Consequently certain players have advantage over others and can shine as they acquire and use their different forms of capital. The purely instrumental motivation for these players to trade in capitals stems from the understanding that their habitus (actions governed and influenced by their origins) is considered valued in this specific field, therefore it has symbolic value.

The perception of the fairness of these values is crucial in their establishment: it is when the rules are considered fair within a specific field that symbolic power is attained. However, when less privileged players taking part in *capitalist* actions within a specific field (gaining capital for the purpose of profit (Moore A., 2000) do so differently, their origins and therefore their actions are perceived as inappropriate and therefore devoid of symbolic power. The rules (what is valued: knowledge, thoughts, actions, behaviour etc.) within the HE field have been unquestionably laid out as fair to those who originally decided to be the dominant group (Watson J. et al., 2009). It is unquestionable that this dominant group find these rules ultimately right. However, they are only arbitrarily or relatively fair, not universally or intrinsically true, and therefore exclusive of any other groups' perceptions of fairness. Concepts such as right, good or appropriate are only valued in relation to what they are not: wrong, bad, or inappropriate. This value-relationship is propagated throughout to judge the non-traditional groups which do not have the expected qualities because they are measured against the dominant group which has them. The nature of the values of such relationships and value judgements is the source of the hierarchical rules of the field, which are arbitrary (Bourdieu P. and Passeron J. C., 1977; Moore R., 2004). These rules become imposed rules when placed on subordinate groups (Grenfell M., 1996; Watson J. et al., 2009). The danger of *symbolic power* is that it may be perceived as universal power by the subordinate group, accepting it as normal and right, assuming therefore that they are abnormal and wrong themselves:

... some lower-class individuals will succeed in the education system, but, rather than challenging the system, this will strengthen it by contributing to the appearance of meritocracy (Sullivan A., 2002:146).

When these alien players chose to join in the game of traditional players but do not question the unfairness of the rules, Bourdieu refers to this as *symbolic violence*²⁷ (O'Brien S. and Fathaigh O., 2004). In other words the traditional players have inherited ultimate power in the field because of their legitimate origins. The so-called non-traditional players therefore do not have any power because of their illegitimate origins. The latter could rebel against this exclusive way of playing the game empowering only those with the right origins - after all such power and rightfulness is only *arbitrary*. Some may rebel against the unfairness of the rules, while others aspire to become legitimate by simply accepting what is imposed on them. They accept their subordinate position as they may not even realise they are unfairly treated. The rules imposed by the dominant group are unquestionably accepted as a completely normal and natural expression of true power. Consequently non-traditional players only hope to improve their position in the

27. Mirrors the Marxist concept of *false consciousness*

game by emulating traditional behaviour because they believe it is the natural, acceptable, and right way. This implies that they agree or have been convinced that their own behaviour is unnatural, unacceptable and wrong. This attitude enabled injustice to be propagated and this is how the inheritance of power continues to be passed on to the same population, reproducing inequality perpetually. The reproduction of inequality is lodged within the non-traditional players' acceptance of their own dominance (Smith K., 2007). Though traditional players do not physically force non-traditional players, it is the unquestioning attitude of the players towards this biased system that benefits some and excludes others; the acceptance of such dynamics shows how *symbolic violence* occurs.

Chapter 3: Methodology

3.1. Methodological Perspectives

I focussed on the concepts of *culture shock* (Bochner S., McLeod B. M. and Lin A, 1977; Bochner S., 2003; Furnham A., 2004) because of the Ford fellows' initial contact with their totally new environment (Summers M. and Volet S. E., 2008). This concept of culture is also present in their own country and I address it in relation to how they experienced it abroad (Tooley J., 2000; Mallica, 2005). The *invisible pedagogy* (Bernstein B., 1996) or the rules of *the game in the field* (Bourdieu P., 1996) are concepts I address in the context of culture shock (Crozier G. et al., 2007) with a focus on social class.

I use the concept of *academic capital* to refer to the relationships between power, control and identity in their new world (Morley L., 1997; Morley L., 2003; Thomson R., 2009). Their levels of confidence, academic background and experiences could be compromised because of their unfortunate social identification. The literature on WP in UK is also important looking at the possible similarities between local and international non-traditional students but also the differences (DfES, 2003; Burke P. J., 2005; Bennett R. and Kottasz R., 2006; Ohare L. et al., 2007; Paulusz W., 2007; Meganathan R., 2009).

3.2. Methods and Design

This table summarises the stages of the longitudinal study.

Phase 1 – January 2011 FOCUS GROUPS (face-to-face) (X 28)	PRE DEPARTURE-INDIA Semi-structured	Perceived apprehensions & hopes
Phase 2 –Autumn 2011 QUESTIONNAIRES (follow up face-to-face) (X23)	ARRIVAL - UK	Positive impressions issues & coping mechanisms
Phase 3 – Winter - Spring 2011-12 IN-DEPTH INTERVIEWS (Skype) (2X8)	DURING purposive sampling	Successes & surprises Difficulties, coping mechanisms & support
Phase 4 –Summer 2012 QUESTIONNAIRES (X20)	END	Issues, successes & coping mechanisms Reflections

In India, I first distributed the information sheets to students who might choose the UK and were interested in taking part in the study. They signed up for the focus-group interviews scheduled at their convenience.²⁸ Twenty-eight students volunteered. I first answered questions to clarify aspects of the research; they then read

²⁸. They chose four different days.

and signed the consent forms (Rapley T., 2007). After sharing the interview guide, the dialogue started (Phase 1).

Once in the UK, twenty-four participants were in contact and eager to meet. After obtaining their consent, I sent the first SurveyMonkey questionnaires (Phase 2) by email with instructions offering a Word format as an alternative. As soon as I received their questionnaires I read them, and using manual analysis I started to observe patterns within and across questionnaires. The responses were at times brief, and it is true that for some the language barrier may have affected the information they could write. I found emailing useful to ask for clarifications and students were very responsive to this less formal format. They hoped I would visit them at their institutions. The visit was also necessary to clarify points in the questionnaires but also to touch base, I had not seen them since January (eight months earlier). Additionally I hoped to identify the potential participants who could be part of Phase 3.

Skype interviews (Phase 3) were beneficial in many ways. The participants' time and space was not taken away and my virtual presence maintained an acceptable distance not infringing upon their private space. They were in their own environment and if they wished to, they could either switch the video camera on or not. This degree of space and freedom enabled a comfortable exchange. As the participants were scattered across five different cities, the time, cost and strain of travelling could have affected the time I could have spent with them. Some faced technical difficulties but had friends to help them. The disadvantage of Skype interviews also was the extent to which I was able to relate to the students and them to me at a distance. The previous face-to-face exchange reduced the potential problem of being virtually distant. They said they enjoyed the mode of exchange this may explain why the response rate for both interviews was 100%.

Throughout the study the interviews were digitally audio-recorded. I found the instrument used to be un-intrusive because it is small and can be forgotten. The quality is very high, it has a lot of memory and information can be transferred easily to a computer, a very important quality (Rapley T., 2007) for transcriptions (KvaleS.,2007:93). I chose to transcribe Phase 1 interviews verbatim.²⁹ Although there is doubt as to the need to do so (Robson C., 2002), it minimised the level of interpretation. Though time consuming, transcribing myself permitted "*social and emotional aspects of the interview situation...*" (Ibid.: 95). The sound files and the transcriptions were sent to the participants involved. After receiving an email of their approval and sometimes amendments, I would start analysing the data. The process of rolling consent was adopted to empower the participants who were in control of the data that I would use later (Appendix C).

The analysis of the transcription was exploratory³⁰. I listened to Phase 3 interviews straight away, four times and took notes of all the new points that were made. This was to avoid the redundancies of speech

29. In my opinion it is impossible to achieve the exact transcription of what is heard, I aimed to make it as close to the original as I can humanly achieve, knowing that a level of interpretation is in play all the time.

30. Loosely following coding features of grounded theory with open coding, aspects of axial coding and selective coding - However the aim was not to result in a theory or collect data until saturation (Robson C., 2002: 192-194).

I had observed in Phase 1. The verbatim transcriptions are thorough but I realised that a lot of the information I had transcribed had not been used. I adopted a more purposive transcription approach later. I was able to manage the data better. I also repeated this process after writing the first draft of the thesis to gain new insights.

The nature of the data was mainly qualitative. I used NVivo to analyse the findings because it is an efficient and consistent tool to analyse qualitative data providing a flexible coding approach. I also explored manual methods of analysis to widen and vary my perceptions (using categorising, coding, word choice and frequency). Although this process was time-consuming, it helped me to deconstruct and reconstruct initial understandings, as well as to construct new ones to obtain other perspectives and therefore reduce the likelihood of being led by my thoughts rather than by the data. The use of different approaches was a form of triangulation (Denzin N. K., 1970) as it enlarged the scope, embracing alternative explanations (Flick U., 2007). The research questions kept me focussed in the process. I would allow two to three different analyses at different times. I would cross check the analyses with the other interviews and further identify the trends within and across the data. This led to themes that I summarised in Appendix 2. The summaries triggered “thinking alleys” that I explored further by looking at similarities with the existing literature. Ultimately this process generated the headings in the Findings.

The purpose of this longitudinal enquiry was to compare the students’ perceptions of problems and coping mechanisms. To ensure an element of validity, I interviewed the same participants in a different setting (focus group and two questionnaires), enabling cross-checking of information addressing *agency*³¹ (Griffiths M, 1998). I analysed more deeply a smaller sample to observe the construction of their academic accommodation and perceptions of support. The semi-structured format of these two in-depth interviews provided unpredictable answers (exploratory) (Schostak J, 2006) and allowed more depth and freedom to learn from them rather than impose and influence information enabling more flexibility (Cohen L and Manion L, 1989). The flexible design of an interview guide throughout respected the individual voice (Butcher J., Corfield R. and Rose-Adams J., 2012a) and welcomed a wide range of information about perceived and existing issues students faced and their coping mechanisms. By engaging in a more in-depth conversation, I obtained narratives of life stories of academic problems, and the ways they addressed them (Oplatka I., 2001). I created a situation for students to communicate openly and for me to interpret and construct knowledge about and around the area of enquiry (Kvale S., 2007).

³¹. Because we are influenced by our environment, we react differently in situations, so meaning is constructed according to the events we participate in.

Phases 1, 2 and 4: UK distribution and participation

Categories	Total cohort = 48 (UK, USA & Netherlands) or 100%	PHASE 1 Focus groups India * 28/48 = 58% of the total cohort or 100% of the UK sample	PHASES 2 and 4 Questionnaires participation UK	
			UK 1 24/24 =100%	UK 2 20/24 =83%
Provinces				
Jammu Kashmir	7	1	1	1
Uttaranchal	5	4	2	1
Rajasthan	8	5	4	4
Uttar Pradesh	4	3	3	2
Bihar	3	2	2	2
Madhya Pradesh	5	4	4	4
Gujarat	1	1	1	1
Jharkhand	6	4	4	1
Chhattisgarh	2	1	1	1
Orissa	7	3	3	3
Gender				
Male	31	17 = 54% **	14	12 = 85% ***
Female	17	11 = 64%	10	8 = 80%
Marital Status				
Married	19	14 = 73%	12	9 = 75%
Single	27	13 = 48%	11	10 = 90%
Divorced	1	1 = 100%	1	1 = 100%
Religion				
Hindu	26	17 = 65%	13	11 = 84%
Christian	12	7 = 58%	7	5 = 71%
Muslim	9	4 = 44%	4	4 = 100%
Sikh	1	0 -	-	-
Caste				
Scheduled Caste	3	0	-	-
Scheduled Tribe	7	4 = 57%	4	2 = 50%
Other Backward Classes	14	6 = 42%	6	5 = 83%
Age				
20s	17	8 = 47%	7	4 = 57%
30s	25	16 = 64%	13	12 = 92%
40s	6	4 = 66%	4	4 = 100%
Dependents at home				
0	5	2	2	2 = 100%
1	4	2	2	1 = 50%
2	22	9	8	7 = 87%
3	13	8	7	6 = 85%
4	8	3	2	1 = 50%
5	4	2	2	2 = 100%
6	2	1	0	0 -
8	1	1	1	1 = 100%
Studies Destination				
UK	27	25 = 92%	24 = 100%	20 = 83%
USA	17	0	-	-
The Netherlands	4	4 = 100%	-	-
Disability	2	1 = 50%	1	1 = 100%

* 28 students thought they were all going to the UK. Four of them had to go to the Netherland. The UK had a total of 27 students, three of which did not want to take part in the study (UK=24).

** Percentages represent proportional numbers in UK in relations to the whole of that year's cohort of students (UK, USA and the Netherlands).

*** Percentages represent the level of response in comparison to the first questionnaire which had a 100% response rate.

3.3. Ethical Issues

This study complies with the BERA guidelines (2011) and this section reflects crucial ethical considerations.

3.3.1. Researcher: outsider - insider

Although being an outsider presents some advantages and enables better neutrality (Griffiths M., 1998), being a non-Indian could show some limitations. I do not speak the participant's native languages, for some their level of English could not only have affected their understanding of the questions asked but their ability to express themselves: *"with cross cultural interviewing it is difficult to become aware of...the cultural factors that affect the relationship...and give rise to intercultural misunderstanding..."* (Kvale S., 2007:68). However I am also a partial insider (their tutor in a pre-training programme and have lived in India), with *"social and professional intelligence"* and some *"familiarity with their culture[s]"*³² (Archer D., 1980; Kvale S., 2007), reflecting aspects of *"sameness"* (Mirza M., 1998) cited in (Sheehy K. et al., 2005), easing rapport, development and trust (Choksi A. and Dyer C., 1997).

My *"foreign-ness"* could have affected rapport (Sheehy K. et al., 2005) and the data as there might have been some misinterpretations (language and culture) which were inevitable but unintentional (Denzin N., 1994; Limerick B., Burgess-Limerick T. and Grace M., 1996; Scheurich J., 1997). The degree of interpretation could have ultimately falsified the data. To minimise harm, I ensured that at every stage the participants understood what we were doing, why I needed them, how I would use the data and who would have access to it (BERA, 2011). I adopted *process* consent throughout (Munhall P. L., 1989; Chase S. E., 1996; Sheehy K. et al., 2005) where the *active participants ... have the power* (Sheehy K. et al., 2005) to delete information (recorded, written and/or analysed) (Appendix C).

By the time I conducted the focus-group interviews, I had met the students together for about twelve hours over three days, talking about academic expectations. The disadvantage of my role as their tutor could have impacted on how much they would be able to disclose about their issues. They could have seen me as a Ford member of staff. However, I was their tutor for only thirty hours over the two years and by February 2011 (Phase 2) I was no longer employed by Ford. It is possible, though not evidenced, that at times they might have refrained from disclosing information because of my role. I communicated throughout that the data would not be shared with Ford; the rolling consent process enabled students to be in control of what they disclosed. The experience during the research shows they were comfortable to share their information, as it helped them think about their studies.

The partial insider role could be seen as an advantage too, as it gave access to the participants and eased rapport. On the other hand, the disadvantage was the danger of a short-sightedness of the data because of pre-conceptions from the researcher, but also from the participants about the researcher (Mercer J.,

³² Same

2007). The process used in analysing the data, explained in 3.2., helped to reduce this tendency and enabled more objectivity.

This partial insider role was useful during interviews when participants used culturally specific information I was able to relate to. Rings (1986:193) reinforces the value of this knowledge, “... *exophoric reference is crucial to an appreciation of the role of context in spoken language, both to the speaker in producing meaning and to the listener in determining meaning*” (Rings L., 1986). The exchange of shared knowledge possibly showed a level of trust and understanding which perhaps eased the dialogue. Despite this partial knowledge, I could still misunderstand them as I am an outside. To ensure reliability of the information, the participants were able to check my interpretation and understanding of what they said at every stage of the process and this minimised harm. When there were doubts, I sent questions by email they then answered.

3.3.2. Time and harm

Interviewing and filling in questionnaires are time-consuming. It was crucial to respect the students' time. I first informed the participants prior to agreeing of how much of their time would be required, and to obey to these pre-agreed guidelines during the research. For each phase of the project I would remind them of what would be involved and how long it would take.

The online survey saved time and cost. It was easy to read for both the respondents and the researcher; this method also provided ways to view the data differently (Seale C., 2004). The issues that can arise with technology (SurveyMonkey survey and Skype interviews), especially with this group of students unfamiliar with these methods, could have potentially been harmful, time-consuming, affecting rapport and trust, better generated in a face-to-face format. I purposely offered alternative formats. I had a face-to-face exchange in Phase 1 and a follow-up after Phase 2, and used SurveyMonkey twice so that they became more familiar with it; all these were consciously adopted to reduce harm, such as fear and distance (Bertrand C. and Bourdeau L., 2010).

3.3.3. Confidentiality and anonymity

I ensured confidentiality, agreeing that the information would only be shared after they gave me permission to do so.

I also made sure the students knew who would read the end product (University supervisor, reader and examiners). Any piece of information they were unhappy about, was deleted. During the focus-group interviews they were able to switch off the recorder any time they wanted to; during the Skype interviews I sent them the audio-file, they would send their consent or ask for deletion. This could have potentially increased the time constraints. However the participants were very happy to hear themselves one was so happy he sent a copy to his wife. After the audio format, the written transcription was sent and amended

if they wanted to. The potential of over disclosure can be harmful. Therefore I warned them but also showed them they could delete, add or change information on the transcription.

To ensure anonymity, we agree to use pseudonyms during the focus group interviews. However from Phase 2 they preferred using their *real* first name. To facilitate understanding Appendix B shows all the names.

3.3.4. Stress

Potential stress may occur because being interviewed and audio-recorded can be intimidating especially in another language. I built some rapport prior to signing the consent form: I spent two weeks talking about academic expectations as part of my visit to India in January 2011. I also gave them more information about the project, and as we talked informally they felt more at ease because they knew what to expect. All the participants had my contact details in UK, when they arrived they were in touch. Getting to know me was to their advantage in relation to stress. During the interview, I think it was important to create a relaxed atmosphere, where researcher and participants were having a conversation this explained the semi-structured format. Distance, change of environment and writing can inhibit exchange, therefore after the first questionnaire I felt it was necessary to meet all the participants. This was greatly appreciated and a sense of trust was created. In exchange I could give an element of support they yearned for. Seeing a familiar face who knew about their life in India and their potential issues in the UK enabled them to speak openly about how they felt. This experience was positive for us all.

3.3.5. Power dynamics

Having students speak about problems in a focus-group interview (FGI) can be a sensitive process, reflecting their level of confidence which can be interpreted as degrees of competence and abilities among them. Therefore my role was to be aware of the participant(s)-researcher, and participants-participants' relationships, by reassuring those involved that my intention was limited to this study and that they were not being assessed. Ensuring anonymity and confidentiality during the discussion gave them a level of power too. The process of rolling consent gave them the chance to have a key position in relation to the content, the analysis and the dissemination processes. My role during the FGIs was crucial to provide space for all to have the chance to share (Barbour R., 2007), and build on each-others' comments (Kitzinger J., 1994), refraining from leading the discussion, but also prompting to focus on the research questions. This process aimed towards making the participants feel safe, comfortable and respected.

3.4. Purposive Sampling

The nature of the two in-depth interviews (Phases 3a-3b) was to capture fewer students' experiences at the peak of their studies. Phases 1 and 2 gave me a clear idea of those who felt comfortable with the process, and were willing to continue with the project. My sampling approach had to also consider a

group representative of the whole batch studying in the UK I therefore considered nine different criteria described below.

Phases 3a and 3b purposive sampling, representation and participation

Categories	PHASE 1 Focus groups India (UK group) 28/48 = 58% of the total cohort	PHASES 3a & 3b In-depth interviews UK = 9/24	
		In-depth 1 8/8 = 100%	In-depth 2 8/8 = 100%
Location			
Jammu Kashmir	1	1	
Uttaranchal	4	0	
Rajasthan	5	2	
Uttar Pradesh	3	0	
Bihar	2	2	
Madhya Pradesh	4	2	
Gujarat	1	0	
Jharkhand	4	1	
Chhattisgarh	1	0	
Orissa	3	1	
UK Cities	(4 in the Netherlands, 3 not part of this study)		
London	5	2	
Manchester	4	1	
Leeds	4	1	
Birmingham	3	1	
Brighton - IDS	9	2	
- Sussex	2	1	
Gender			
Male	17 = 54%	5	
Female	11 = 64%	4	
Marital Status			
Married	14 = 73%	3	
Single	13 = 48%	6	
Divorced	1 = 100%	0	
Religion			
Hindu	17 = 65%	4	
Christian	7 = 58%	1	
Muslim	4 = 44%	3	
Sikh	0	-	
Caste			
Scheduled Caste	0	-	
Scheduled Tribe	4 = 57%	1	
Other Backward Classes	6 = 42%	3	
Age			
20s	8 = 47%	2	
30s	16 = 64%	6	
40s	4 = 66%	1	
Studies Destination			
UK	24 = 88%	9	
USA	0	-	
The Netherlands	4	-	
Disability	1 = 100%	1	

*Percentages represent proportional numbers in relation to the total UK sample.

3.4.1. Location (born and work)

Of the thirteen poorest states of India represented in the UK cohort Rajasthan (North-West – 6/23), Orissa (East – 5/23), Madhya Pradesh (Centre – 5/23) and Jharkhand (East – 6/23) had the largest number of participants who were born or worked there. I had at least one from each of these states.

The level of education in their state was important. Bihar is known for having the lowest literacy in India (63.82% against 74.04% national average) and more so among girls: 73.39% males against 53.33% females (Government of India Census 2011). Therefore I selected two participants out of four, one who felt was doing well and the other who felt was struggling.

Another consideration was the unique situation of some of the states. J&K is a war zone and has been for many years affecting not only education but social and professional stability. The student I selected from Jammu-Kashmir is Muslim and disabled³³ which makes her the only one to fit this profile in the whole of UK.

There was no Ford office for people from Manipur to apply for this scholarship, they apply in Maharashtra. Manipur has a high level and diverse ethnic minorities and this student is the only one in the UK from a Scheduled Tribe (Government of India, 2006; Kingdon G. K., 2007).

3.4.2. UK cities

Twenty-three Ford fellows were studying in five different cities: Manchester, Birmingham with a higher proportion in Leeds, London and Brighton. I therefore selected one, one, one, two and three respectively.

3.4.3. Gender

There are relatively more male (12/23) than females students (10/23). Therefore I selected five and three respectively.

3.4.4. Marital status

Because of the relatively higher percentage of single and married with one child, I selected five, two and one respectively.

3.4.5. Age

There are three clear age groups with a highest percentage in their thirties. I therefore selected two (20s), five (30s) and one (40s) respectively.

3.4.6. Mother tongue³⁴

All the students speak Hindi as it is one of the key languages of instruction in school. However the National Policy on Education emphasises the use of Hindi, English³⁵ and regional languages (Three

³³. Loco-motor disability : 42% right leg after polio

³⁴. Language policies in India states: <http://www.languageinindia.com/dec2002/karnatakaeducationpolicy.html>

³⁵. Officially the three language formula is to be implemented however, in the schools they attended English was not used.

Language Formula since 1968) (Government of India, 1997) in school. It is therefore not surprising that these 23 students speak ten languages between themselves. I considered this when sampling too.

	Hindi	Urdu	Marathi	Kashmiri	Bengali & Gujarati	Orya	Vaiphei	Aroaon	Gathwali
Number of speakers	15	2	2	1	1	4	1	1	1
SAMPLE	8	2	1	1	0	1	1	0	0

3.4.7. Caste and religious background (Schirmacker V., 2011)

I considered their religion and caste. The table below shows the proportional representation of each category.

TOTAL/23	Scheduled Tribe Hindu 4	Other Backward Classes Hindu 9	Christian 2	Muslim 1	Muslim disabled 1	Hindu 10
SAMPLING/8	1 Vaiphei (converted to Christianity)	2 (1 converted to Islam)	1	1	1	2

3.4.8. Studies

These students were studying in nine different Development programmes with a greater number in Community Development and Public Health. My sampling approach reflects this:

Community development 3/6;

Media and communication: 1/2;

Education: 1/2;

Economic and Finance: 1/2;

Public Health: 1/4;

Disability and Special Education: 1/3

3.4.9. Perceived degree of confidence

Phase 2 enabled me to read students' comments regarding their studies and the follow up was a chance to hear how comfortable the students felt in their studies so far. Although these impressions were not supported with factual data, their impressions were sufficient to show their level of confidence which was directly relevant to what I was interested in: issues and coping mechanisms:

Confident: 2

Neither confident nor overwhelmed: 2

Not doing well: 4

3.5. Phase 3: Participants' Profiles

3.5.1. Rohit³⁶: University of Sussex – IDS MA Development Studies

Rohit was 28, married with a 6-month old son, his wife was a housewife. They came from Rajasthan. His father had studied till matriculation and worked for Hindustan Copper Ltd, but died when Rohit was five. He had to live with his illiterate and unemployed mother. His brother, the sole earner in the family was a newspaper hawker he looked after the family (four sisters). When the sisters were married, it relieved the financial pressure. His family belongs to the *Jogi* group, classified as OBC (Other Backward Classes). The *Jogis* of North India were usually farmers; they owned one acre of land.

Rohit attended the local government schools in Hindi, and did his BSc at the local government college. He then moved to a bigger city (Udaipur) to study for a master in Social Work. He had to take a loan of 100 000 (a lakh Rupees) to pay for the fees: a huge amount when his annual family income was 95.400 Rupees/year.

Rohit's turning point in life was when he was five. His father was the sole earner in the immediate family of seven. The family suffered a huge loss. Rohit had dreamed of becoming a doctor but failed the entrance examination partially because he could not afford coaching classes. After graduating in Biology he turned to social work because it was more affordable. He realised then how many women were victims of violence and how widows were exploited and discriminated by the society, starting with his mother. Rohit's community work as a counsellor had been in the areas of violence against women, health (HIV/AIDS and diarrhoea management), livelihood, and female feticide.

³⁶. Their "real" name.

3.5.2. Dany: University of Leeds – MA Public Health

Dany was 27, he was married their daughter was born in March 2012. He belongs to the Vaiphei Tribe, originally the name of a village in Myanmar where they would supposedly come from, through migration and war some settled in Manipur. They are patriarchal in nature and farmers. They are animists and considered a Scheduled Tribe. They live in the hills and because of their unique traditional structures, belong to one of the poorest sections of the society. When Dany was in class 1 his father remarried. His mother, then a housewife with 5 years of schooling, deprived from everything after the divorce, moved back to her parents'. Dany was sent to a missionary orphanage for ten years. This may explain why he is Christian.

Until 2000 Dany was in Manipur in a Christian school supported by the orphanage where the medium of instruction was English. He did his undergraduate studies at St Joseph College, Bangalore University and his master's in Social Work in Mumbai at the Tata Institute of Social Science, all very high profile institutions. All his education was sponsored through scholarships from mission schools and the government because of his origins.

Dany had worked for Médecins Sans Frontières (Holland) in Manipur and for Hindustan Latex Family Planning promotion Trust (HIV/AIDS³⁷ and reproductive and child health) in Madhya Pradesh.

3.5.3. Runa: London School of Economics - MA Community Development

Runa was 31 and from Orissa. She was the eldest with one sister and two brothers. They lived in Cuttack in their own house. Her father had worked for the Board of Revenue, he was retired and her mother was a house wife, though she had been educated till Class 9. Runa had been working for Care India her income supported her parents'. They lived in a joint family with her uncles and aunts.

Runa lived near cities accessible for schools. Despite their conservative view of girls' education, her parents encouraged her to go to an English medium girls' school. She did a BA in a women's college and a PG Dip.. Her first job was with Action Aid as a project leader, she had to take a bank loan to pay for her MBA.

Her earliest memory was the shame that was brought on her mother because Runa was a girl. This affected her as a student and professional. Her main drive has been to support, help and address issues of injustice against tribal women and children in Orissa.

³⁷. Manipur is one of the states of India with the highest infected population

3.5.4. *Javed: University of Sussex – MA in Education*

Javed was 34, he was married and his wife was studying an MSc in Biotechnology, they had a 5-month old daughter. They lived in Madhya Pradesh with their extended family of eight: his father had retired; his mother was a housewife, five brothers and four sisters. He was the eldest and responsible for them all on a salary of 117,084 Rupees/year and a family income of 60,000. They owned neither land nor property. They lived on £ 0.48 a day per person (Appendix A).

Javed attended the local government school in Hindi. He had a BSc and an MSc in Botany from a government college in Madhya Pradesh. He had to walk 8 kilometres to school, he could not afford the uniform and the tuition classes³⁸ were expensive. The colleges were worse than the schools. The students were discriminated and the drop-out rate was very high. Javed had never seen a library before or used sports facilities. They also did not know how to learn. He said it was through a lot of struggle that he had eventually completed his studies. He experienced severe discrimination, and he referred to these times as “*sinful behaviours towards marginalised people*”.

After graduating he had decided to run a school for drop outs and rag pickers and this experience had made him realise the problems lied within the system. He had then worked for an NGO in the field of teacher development.

3.5.5. *Kulsum: London School of Economics – MA Communication and Development*

Kulsum was 30, she was single, and lived and worked in Srinagar in Jammu Kashmir (J&K) as a public relation officer for the J&K Economic Reconstruction Agency. Her father was a lawyer, as he was not allowed to practice had become a political activist. Such profession made the family at risk from the opposition. Her mother was illiterate and Kulsum had two successful brothers, a doctor and a lawyer. Kulsum contracted polio when in pre-school which had affected her right leg.

Growing up in a war zone was the hardest part of her experience. Being a girl and disabled, perceived as a burden, made her discriminated, particularly in a small village in north Kashmir. Her brothers were allowed to go to English medium schools, she could not. However, she eventually found one to accept her. She wished to take part in sports activities but was not allowed. This generated a need to fight and be the best. Her school performance showed the drive she had. After attending girl schools she enrolled in an MA in mass communication and journalism (Kashmir University) and obtained the highest score. Her work as a reporter during the insurgency made her close to those who were suffering.

38. Teaching is so poor in government schools, parents pay tutors to help their children pass exams.

Christina: University of Birmingham – MA Inclusion and Special Educational Needs

Christina was 44. She was born in Maharashtra but lived in Jharkhand. She was the youngest child with three brothers and three sisters. Her father was a farmer and her mother an illiterate housewife helping with the farm, they owned no land or property. When she was 16 she joined the religious order and as a member of the Holy Cross her salary of 84 000 Rupees/year was for the Order. She was the headmistress of St Michael School (boarding) for the hearing impaired, founded by Mother Theresa in 1995.

She started her education in local government schools in Marathi and did so until her BA. She would not have been able to attend such institutions without the support of the religious order. Christina suffered a lot because of her weak language abilities in an English medium college. She was then guided by a Holy Cross sister. This was a turning point in her life. Her admiration for this sister led her to join the congregation in 1989. This was another challenge for Christina as she had entered a very new environment where the culture, the language, the people, the food and the atmosphere were new, she mentions later: not dissimilar to her UK experience. Four years later she became a sister and two years later she started teaching the hearing-impaired.

Her career started with no background in education. With Holy Cross financial support Christina completed her teaching Diploma for the Deaf in 1997, her B.Ed. in Special Education in 2002 (Mumbai University) and her MA in English Literature in 2008 (Indira Gandhi National Open University - New Delhi). She managed the school, teachers, trained teachers, counselled parents, and conducted workshops for the betterment of children with special needs.

3.5.6. Ujjwal: University of Sussex - IDS- MA Development Studies

Ujjwal was 34, he was single and lived with his family in Bihar; he had to support two of his brothers. His father worked for a sugar factory, his mother had died. He had four brothers and a married sister; they owned no land or property. He grew up surrounded by poverty, unemployment and forced migration. This shaped his devotion to work with marginalised communities to create alternative livelihood to enhance their income and quality of life.

Ujjwal was determined to gain an education but he had to have a part-time job and take tuitions to succeed. After attending schools (Hindi medium) he did his BCom. (English medium). After working with NGOs he was able to obtain a scholarship to do a Post-Graduate Diploma in NGO Management from a prestigious institution in Ahmadabad³⁹. He worked as a manager at the Aga Khan Rural Support Programme.

³⁹. Entrepreneurship Development Institute of India <http://www.ediindia.org/>

3.5.7. Sunil: University of Manchester – MA Development and Finance

Sunil was 32, single and lived with his family he had to support: his father, a retired railway employee, his mother illiterate housewife, five brothers, one married sister, with two brothers still at home. They owned a house and lived in Bihar. In 1992 floods forced the family to be displaced and migrate every year since. The family situation had always been very difficult; he had not been able to afford the local government school. He had sat examinations to pursue his studies through the open exam system. His education in Hindi-medium made his English weaker than other Ford fellows.

The area he came from depended on agriculture but the floods had put the whole community to suffer extreme starvation. With poor infrastructure the closest college was 70 kilometres away, one would have to walk to. He wanted to help his community, by instituting a social security system, micro-finance as alternative employment measures, micro-pension, daily household needs and medical facilities. As a programme manager with Nidan Micro Finance Foundation he worked in the field with the marginalised community.

This section provides more detailed background information about the participants I interviewed in-depth during their studies.

Chapter 4: Findings and Discussion

This chapter showed the similarities between the students' motivation, issues and their origins, successes and coping mechanisms throughout their experience in different HE institutions. Irrespective of the time that the data was collected, the findings explored perceived patterns observed among the participants throughout the study, which explains its organisation covering themes across the research interests of motivation, issues and coping mechanisms, and not longitudinal development. The outcome helped draw conclusions about the potential implications these findings have on HE practices.

4.1. Motivation *UK*

This section provided some answers to the first research question about students' motivation to study in the UK. It explored two aspects: that British education has an overall good reputation among Indian society, particularly among employers; and that the students of such economic backgrounds would have had no option back home. The UK appeared to be a beneficial choice.

4.1.1. *UK Academic fit and professional relevance*

The twenty four⁴⁰ participants interviewed in India were very excited. They had chosen the UK because they believed in its education system. Research supported by the British Council conducted over three years in 200 countries with a participation of 115 000 students shows that 59% of their respondents chose the UK for its education system (Immigration Matters, 2012). The good reputation of UK education in India (Dale A., 2008) would give them better job opportunities (Purple Door Recruitment, 2011) and enhance their professional credibility. Employers in India see it as more practical and applicable degree than the one in Indian universities. Employers recognise that the skills are applicable to the work place particularly in fields where the Indian education system is less specialised such as Development (Association of Graduate Careers Advisory Services and National Association of Student Employment Services, 2010). Therefore, the participants' motivation to study in the UK reflects Bourdieu's theory of social behaviour: their actions were driven by the fact that they would gain from studying abroad and therefore the journey was interest-driven. Their experience of the UK HE field would grant them entry later into the Indian professional field, because both fields shared valued transferable capital such as academic and linguistic capitals (educational knowledge and success as well as better command of English) obtained through symbolic capital (acceptance in the HE field); they hoped to exchange it all into social capital (credibility to make connections with the right places and people in India and acceptance despite their caste), to seek and access better economic capital (better job, more money, more success). Their legitimacy in the HE field, and therefore their ability to access and acquire capitals and successfully play the game, would enable legitimacy and entry into their Indian professional field, a status they would not have been able to attain if they had stayed in India.

⁴⁰. There were 24 in India; in the UK one dropped out, joined in later, and then dropped out again. This explains the two figures of 23 and 24.

Graduate employers in India demand similar competencies as those in the UK: strong practical knowledge and good communication skills (*Ibid.*). Therefore the English language is an asset once they go back to work. Research in India (Hohenthal A., 2003) about attitude towards British English indicates that those who speak it to an educated level carry a certain class: the social and professional elite; those have access to the governmental, technological and scientific knowledge, giving scope to international reach and cutting-edge development:

English has traditionally been the language of the government and... domains with prestige... today it carries more prestige than Hindi in India... it is... considered... an advantage to the country as a whole... English is still the language of an exclusive social elite... perceived as a useful language... mostly because of job opportunities... (Hohenthal A., 2003:9).

The students in this study would not be able to access the language let alone the knowledge it gives access to by staying in India. Living and studying in the UK gave them a new identity, that of linguistic identification and recognition among the social and professional Indian elite, in other words legitimacy to a professional field through linguistic and social capital. This translates into symbolic capital they could not have dreamed of obtaining in any field in India because of their socio-economic background and the stigmatisation of everything they are. This thought was initially empowering personally, professionally and socially. This was beneficial for their potential access to the Indian society and could ultimately provide broader opportunity upon their return despite the stigma attached to their original social identification:

...the most enjoyable experience... is learning... British English... (Runa, Phase 1).

I have gained lots of experience and skills from here... now I am quite confident about my career and... future responsibilities... I have learnt various aspects... which will help me in my work... this study has broadened my thinking and now I feel I am well equipped... (Rohit, Phase 4).

I am looking forward to taking it further in terms of my experience... (Shakti, Phase 4).

I have gained tremendous knowledge, exposure... [which] have enhanced my confidence... (Fidius, Phase 4).

I have acquired huge knowledge which will ... help in... future (Sweta, Phase 4).

I had a negative attitude for myself, which I changed... (Sujata, Phase 4).

... [I] have learnt to be assertive about my views... (Anu, Phase 4).

Master's students and particularly mature students with prior professional experience often consider education in the hope of opening up their future professional prospects, or being able to access economic capital (Association of Graduate Careers Advisory Services and National Association of Student Employment Services, 2010; Machin S, 2012):

I heard about Sussex... it has a development-oriented approach... we are working in... development... that's why I thought[it]... it would be beneficial... (Amar, Phase 1).

[the] quality of education... in the UK is very good... a friend... was there... (Ujjwal, Phase 1).

I discussed with our senior fellows... our structure [of the] courses is the same as... UK... so it is well... recognised... (Enem, Phase 1)

... it's very much recognised in India... (Anu, Phase 1).

Destination UK for master's studies was initially perceived as an advantage because of the course relevance, the language gain and the reputation in India among prospective employers because of the applicability of the skills taught.

4.1.2. India: Affirmative action and stigmatisation

The UK may get a lot of credit for its popularity, yet the reasons behind these students' choice may have also been out of desire to get out of the Indian system. Irrespective of the destination, this group of students was grateful to be allowed to study *abroad* and *not India* because even with the financial support, accessing universities in India would have been quasi-impossible.

Since India's independence, the number of institutions has grown enormously (Lazin F., Jayaram N. and Evans M., 2010), making it the "*third largest academic system in the world after China and the USA*" (Ibid.: 163), seemingly providing greater opportunity to its population. India's estimated total population is 1.2 billion, making it the second largest in the world (Census, 2011). 63.61% of the population are between 15 and 64 years old and 31.1% between zero and 14 years old. India has a relatively young population; however, only 9.97% between 18 and 24 are students (HMRD, 2007). Despite the rise in the number of institutions, HE participation is very low (8% to 10%):

... despite the phenomenal increase in enrolment the... majority of the youth in the eighteen to twenty-four age-group not only remain outside the sphere of Higher Education but will remain for decades to come... (Lazin F., et al., 2010:163).

This is particularly apparent among students from disadvantaged backgrounds (SC and ST). They are given free seats, reduced admission grades, and other forms of financial assistance; though these measures have benefitted these social groups, they have done so very slowly.

Higher Education Participation in India

Group	Participation in HE				Seat reservation	Participation by subjects		
	Total	UG 000	Masters 000	PhD 000		Arts	Sciences	Medical and Engineering
SC	10.70%	935.8	107.6	3.2	15%	50.66%	14.99%	5%
ST	3.78%	325	32.2	1.3	7.5%	50.51%	12.73%	5%
ALL 000	11777.3 (37.25% in Delhi only)	7579.2	790.3	55.4	-	-	-	-

Adapted from Lazin F., et al. (2010:163-68)

These are some of the problems affecting access (Lazin F., Jayaram N. and Evans M., 2010). Institutions are mainly found in urban areas. This may explain why attendance of SCs is greater than STs, as they tend to live in urban areas. There is also the problem of regional imbalance with 18 of the 35 states having

enrolment figures below the national average (9.97%). Additionally the traditional courses offered by institutions do not often meet employers' requirements, who filter applications based on educational background. Higher Education in India has been summarised (Jayaram N., 2004) as having: "... islands of excellence in an ocean of mediocrity [made up of] academic slums." (*Ibid.*: 92). Not only do institutions have deplorable facilities but the administrative structure is quasi-non-existent, impacting on course content, delivery, attendance, assessment and validity of their awards (*Ibid.*). This makes access to these institutions perhaps easier for non-traditional students, yet the recognition of their qualification remains low among a professional bracket, inhibiting socio-economic growth.

Despite the quota placed on universities to reserve seats for disadvantaged sections of their society, the poor rarely have access to preferred institutions where social disparities remain. What is more there is a complex administrative labyrinth where corruption is rampant, making those students unable to access what has been originally reserved for them (Rao S., 2002); the few who do access suffer discrimination. Their socio-economic background is a source of shame (Webster J. C. B., 2001). This is clearly stated in the participants' Applications (A), Personal Statements (PS) and Study Objectives (SO):

I have experienced structural racism... [it] is rooted in social injustice and exploitation... against the tribal community... I have experienced discrimination throughout as I belong to the tribal caste... (Enem, PS: 19).

Some of the students recall deprivation, adaptation and performance issues because they were stigmatised (Rao S., 2002; Kingdon G. K., 2005; Thorat S., 2005; Kingdon G. K., 2007):

I wanted to become a doctor... but failed in the Pre-Medical Entrance Exam... [one] reason... paying the high fees required... coaching... others taunted me, "You can't be a doctor, you have no money..." (Rohit, PS: 49).

Instances of discrimination because of their caste, religion, gender and socio-economic background are still common today (Rao S., 2002; Thorat S., 2005; Kumar A., 2011). The participants' shared their suffering throughout their education and at work:

The main discrimination... I have faced is linked to my education... (Amar, PS: 2)

...discrimination is taught to children in schools... (Rajiv, A:2).

... my mother used to listen [to] harsh words of giving birth to a daughter... being from a minority community I experienced... isolated behavior... during my MBA... (Runa, A: 3).

... though I was a good student I... never... represent[ed] the college.... always students from general categor[ies] were encouraged... (Sweta, A:2).

... students like me... [with] low income... cannot compete [in] the exam for public service... (Enem, A: 2).

... the teachers used to... pick the fair[est] and most beautiful [students]... (Anu, A:3).

... my programme team members refused to share a meal... and demanded separate food and water... as I belonged to an indigenous community (SC) I was shocked and terrified... (Enem, PS:14).

These students have been crippled by the shadow of who they are in the eyes of the others. While there has been a lot of improvement in the education system in India particularly in the larger cities, the areas where stigmatisation is the most prevalent are the places these students often come from (Mallica, 2005): rural areas, remote government schools, places with deep traditional customs where legal texts have little impact on the local *panshayat raj*⁴¹ practices (Mahesh, 2011; Patel V., 2011):

We were persecuted because of our faith... (Fidius, A:2).

... being Christian during communal hatred ma[de] me feel insecure... I constantly witnessed deprivation and denial of basic human rights... the right to basic education and health... (Amen, SO: 2).

I went through very humiliated situation[s] and faced discrimination on the basis of caste and class... (Enem, A:2).

I faced discrimination related to my state... I had to stay under the false pretext of Madhya Pradesh as no private accommodation was available for a native of Bihar (Raghvesh, A:3).

... those belonging to tribal communities were given lesser opportunity... (Sweta, PS: 53).

... while applying for jobs, I constantly felt discriminated... as a weak candidate because I had studied ... in Bihar... (Amar, PS: 2).

The Indian government is aware of the issue of a large population and insufficient number of institutions to house all the demand (Becker R. and Kolster R., 2012). Research shows the disparity in representation of these groups (STs, SCs and OBCs) in HE across India, the best representation being in the south of India and major cities (Chanana K., 1993):

[I come from]... a very remote area... in Bihar... [where] nothing exists... [no] basic infrastructure, I did my schooling through [an] open exam... because my family income was so low ... they could not support my ... stud[ies]... my home town is ... on the river Ganga... every monsoon, the swollen banks devastated my home ... and we had to migrate every year... the basic amenities were in a bad shape... there was only one degree college ... [with] some selected programmes... If anyone wanted to complete their study... they had to travel 65-70 km... there was... [no] social security... the economy was... dependent on agricultural activities, where one natural calamity was enough to put the area under extreme starvation... (Sumil, PS: 49).

⁴¹. Decentralised government system where local representatives (usually five or *panch* wise elder, assembly or *gaut*) are appointed by the local community to enforce the law (Mahesh 2011).

... I grew up in Bihar... one of the least developed states... my parents could not work... my father was mentally ill... my mother ... [could not] read or write... providing for my family... took precedence over education... (Amar, PS: 1-2).

Research has looked at how the positive discrimination policy of reservation could be seen as a curse in disguise (Tooley J., 2000; Rao S., 2002; Tooley J. and Dixon P., 2002). It can generate additional conflicts between the groups who have to follow the meritocratic rules of acceptance, while within those with quota rights there are differences in the number of seats allocated. This creates a population of students who are resentful of those who are accepted irrespective of their grades; those who resent the other minority group because of the differentiation in seat allocation; and those who in turn resent the resentfulness of the non-quota students. For a reservation student, being given a seat in one of the institutions may lead to a conflict ridden situation and access to more suffering. The integrity of the system is questionable (Kumar A., 2011). The initial intention of providing an equal and fairer education may in practice have generated more harm to those disadvantaged which poses questions about equity of such policies (Laskar M. H., 2010). Some students end up having low self-esteem and isolate themselves because they don't fit in:

I... blame my... personality... I don't mix with people... sometimes there is a sense of isolation... I couldn't relate with people [or]... make... friends... (Kulsum, Phase 1).

I must have been born to disappointed parents... being a girl... as second child... this made me... very reserved, pessimistic and closed... (Anu, PS:5).

These difficulties may explain why the drop-out rate of quota students in India is so high (Kumar A., 2011), a trend equally noticeable among non-traditional students in UK institutions (Laing C. and Robinson A., 2003; Yorke M. and Thomas L., 2003; Stevenson J., Clegg S. and Lefever R., 2010; Stevenson J. and Lang M., 2010). The Indian reservation policy may be encouraging stigmatism rather than fairness and equality (Sowell T., 2004):

Affirmative action in the name of race, caste or minority can have deeper psychological scars on the groups, according to who receives preferential treatment (Sowell T., 2004) in (Gupta A., 2006:15).

It is by segregating students based on performance that the system ensures that only the dominant traditional classes, and in this case the higher castes, continue to rule. WP is possible but the reproduction of inequality continues, in that cheaper, more affordable schools are staffed and provided with the lowest quality delivery to those attending it. Alternatively, those within more private systems of education are provided with what are perceived as valued social, cultural and economic capitals, through a better educational delivery (academic capital) to only those who can afford it. Therefore those from a non-traditional background who enter a field where they are illegitimate players often drop out because they have no recognised wealth to survive.

The two educational spaces, though supposedly following the same curriculum, shape students into predicted moulds based on inherited characteristics. Once in the job market, these students are differentiated by their association with the poor and better schools, two distinct fields providing different capitals, valued and de-valued respectively: '*Culture in the form of dispositions, objects, institutions, language and so on, mediates social practices by connecting people and groups to institutionalised hierarchies*' (Navarro Z., 2006:15). Therefore, the students' experience and their qualifications obtained from specific fields will only be transferable and valued in fields where the same forms of capitals are valued, though reproducing the same inequalities of legitimacy or illegitimacy based on origins. That is why education is not a way out for the disadvantaged, in fact it only reproduces and reinforces the students' origins. This phenomenon has been observed in the literature, where it is beyond the institutions' field but more at the HE and socio-political levels that the reproduction of inequality lies (Bourdieu P., 1996; Naidoo R., 2004):

Higher education is conceptualized as a sorting machine that selects students according to an implicit classification and reproduces the same students according to an explicit academic classification, which in reality is very similar to the implicit academic classification (Ibid.:459).

The participants gained a Ford scholarship because they are the most vulnerable and would be so in their own country. They have been selected because they would be the least likely to benefit from the quota imposed in their own country. This explains why the opportunity of studying abroad seems to be a dream, an asset to their personal, academic and professional growth:

... I'm excited... I'm very surprised... a gift [from] Mighty God... people are saying you are lucky... [you are going to UK]... [they] are saying the truth... [I'm] dreaming... [it's] a very good chance... definitely it will contribute [to] my professional and personal [self] in a very effective way so I'm very much excited... (Prakash, Phase 1).

In UK, a renewed sense of status was felt and reduced pressure when they realised that for the first time in their life they did not have to worry about money. The advantage of being on a scholarship meant their allowance was a reassuring source of support. Unlike the discourse in WP regarding UK non-traditional students' financial issues (Laing C. and Robinson A., 2003; Crosling G., Heagney M. and Thomas L., 2009), money was not a concern:

... [the best source of support is] the IFP, for the financial support... without which I would have had so many things to worry about... (Dany, Phase 4).

... the biggest support was the financial support from Ford it gave us the confidence to focus on studies and made our life very comfortable in a foreign place... (Anu, Phase 4).

Although the students have been given access to education and the issues they would have had in India were reduced because of the location and financial support, other issues would crop up. New cultural and

linguistic issues would come up as well as those related to their socio-economic background and the fact they come from a developing country. These are discussed in the next section.

4.2. Issues

This section provides some answers to the two research questions about their issues. Overall, this shows that despite the apparent social liberation of coming to the UK and escaping from the stigma they would have suffered in India, they still faced personal, cultural, technical, linguistic and academic issues. The stigma was yet again revisited as they experienced the socio-lingual-academic labyrinth where the key to freedom was only accessible to a few. The so-called inclusive model of UK HE can be perceived as generating inequalities particularly among certain sections of the student population. HE practices in the light of internationalisation and WP policies seem embedded at times with layers of favouritism towards the traditional population and with a view of social capital deficit of those perceived non-traditional.

4.2.1. *Culture shock: Affective, Behaviour and Cognition*

One of the definitions of culture shock (Chapter 2.2.) refers to the ABC model: *Affective, Behavioural, and Cognitive* (Furnham A., 1993; Ward C., Bochner S. and Furnham A., 2001; Bochner S., 2003; Chapdelaine R. and Alexitch L., 2004; Austin Z., 2007; Zhou Y. F. et al., 2008). This model provides a holistic view where a process is involved. In this section I discuss the participants' issues in relation to this model including their *Affective* or health, *Behavioural* and *Cognitive* issues (Bochner S., McLeod B. M. and Lin A, 1977).

4.2.1.1. *Affective or Health*

The earlier literature on the impact of culture shock primarily focussed on health (Zhou Y. F. et al., 2008) and I wish to maintain this focus here. Although it can be argued that health is not related to culture shock, I purposely chose to address it because certain levels of mental and physical discomforts can be exacerbated by the stress of living in an unfamiliar environment. Stress can take on huge proportions physically as well as mentally, and impact on adaptation and performance (Furnham A. and Bochner S., 1986; Furnham A., 1993; Ward C., Bochner S. and Furnham A., 2001; Bochner S., 2003; Zhou Y. F. et al., 2008; Kelly P. and Moogan Y., 2012):

I went to the GP... she could feel I am a little bit depressed... she told me things should not go at the cost of your health... it affected my health... it is really a different culture... you are really feeling lonely... (Kulsum, Phase 3a).

For some the lack of familiar social support triggered additional health concerns. Therefore in this study, the symbiotic relationship between health and other issues makes it in my opinion a central problem to participants' issues and difficult adaptation:

[related to the worst experience]... the course was very competitive and it had a direct impact on my health... (Kulsum, Phase 4).

... I was not able to control some circumstances... I knew were disturbing and not healthy... [I suffered from] depression and stress [related to personal issues]... (S⁴², Phase 4).

Initially participants found the weather very unpredictable worrying impacting on their mental and physical health:

... the weather at times makes me depress[ed] and homesick... (Runa, Phase 4).

... adjusting to the depressing unpredictable weather was another challenge... (Rajiv, Phase 4).

They found the systems such as opening a bank account frustrating generating a lot of mental stress too:

... staff are a bit rigid on rules and regulations... I had to write my bank application thrice... I felt very annoyed... (Jayashree, Phase 2).

...[opening a bank account] was not a pleasant experience... (Christina, Phase 2).

This study reveals that four students admitted they experienced physical and mental health difficulties which they had come with or which occurred after their arrival. They either delayed disclosing this, or kept it private because of their fear of losing their scholarship⁴³. One participant suffered a lot of stress and health issues because of her disability (Chapter 3.5.5). This was one of the reasons she had been accepted on this scholarship, however the strength of her application was based on her will to not let this condition impact on her studies. In the UK, she suffered because of all the walking and accessibility to her accommodation. She discussed the distress of having to function in a new and unfamiliar environment devoid of her usual familial support, generating new physical and mental stress.

The Disability Centre at her institution was, she said, supportive and her needs were met. However by Christmas she was diagnosed with dyslexia, dyscalculia and dyspraxia. She had been struggling with her studies and her health declined dramatically, affecting her performance and mental health. The learning difficulties had always been present but her accentuated distress was new. While the diagnosis was reassuring, the health concerns enhanced her sense of loneliness and homesickness because of the unfamiliar environment and the lack of face-to-face support from her family. Many times she wanted to give it all up: "... [my] main challenges included ill health, lot of stress and anxiety due to intense course... (Kulsum,

⁴². This person asked not to be named.

⁴³. Two participants told me that they had recent health issues. However, they had feared sharing it because it would show weak aspects of their personality and physical fitness. Although absent from the Ford Foundation regulations, the students thought that disclosure would make them perceived as unfit to continue.

Phase 4)". Another participant had personal issues at the university leading to depression. S/he⁴⁴ had to eventually seek help through counselling. Another student had started to lose his hearing too.

Irrespective of their level of difficulties and their reaction to their life changes, these students felt they would not be given a second chance to study, so they had no choice but to overcome their problems. These more specific health concerns were selected because they were disclosed covertly but are not unique to these participants. Research shows that the pressure of performing well is a main source of stress for students on scholarships who have also the pressure from their family and community because they are perceived as role models (Chen C. P., 1999; Mori S., 2000; Smith R. and Khawaja N., 2011). They may have left their original field but they still have a responsibility towards their own world, to gather different forms of capital to enrich their own field and particularly those related to them, who were left behind. The relative interdependence of the agents in these students' field means that not only are they entering a new field to gain cultural, linguistic and economic capitals for themselves, but the outcome of this gain will also be their extended families' economic gain. The students' commitment towards the scholarship gave them no choice but to soldier on, another level of stress they needed to bear: "... [the] university does create a situation in which you have no choice but to perform... (Sumil, Phase 4)".

It is difficult to identify the source of poor health, some students may come with it, and others develop it later, but contact with an alien environment and leaving our own behind can either exacerbate poor health or trigger it. That is why the health concerns from stress to more serious conditions are still very relevant (Bochner S., 2003; Furnham A., 2004; Zhou Y. F. et al., 2008; Sümer S., 2009).

4.2.1.2. Behaviour

In India the participants had personal, social and academic apprehensions (Appendix B). The fellowship prepared them for a year. Therefore there was a degree of cross-cultural transition happening before the UK, generating levels of concerns (Ward C., Bochner S. and Furnham A., 2001; Furnham A., 2004; Sümer S., 2009; Smith R. and Khawaja N., 2011). Pre-culture shock was experienced as the students apprehended contact with a foreign culture because of their inability to imagine what it would really be like. The strangeness of the new environment was a real worry. Most participants had not travelled much even within their own country, and this particular group tended to live in large extended families. Therefore living in a new environment and having to face it alone with absolute strangers was a real source of concern. They recognised that the advantage of a familiar environment is that one fits in. The extended family and the community share tacit information which makes everyone understand the signs (Bochner S., 2003). This knowledge is an overt or covert source of support which provides confidence and reassurance. Realising they would be surrounded by strangers who may sometimes not accept them because they are 'aliens', raised concerns:

⁴⁴. I was asked to respect anonymity. This explains the ambiguous gender reference.

...[I'm] very talkative... very mischievous... it was quite acceptable [in India]... so... whether these people will... take it wrongly... accept me as I am or [maybe I will] have to change my nature... (Tarnistha, Phase 1).

I found it difficult to adjust [to] an environment that was entirely unknown to me... (Neeraj, Phase 2).

These participants' comments show their conscious awareness of how *habitus* may work or not based on the *field* in which one is situated. Tarnistha clearly understands that she may have formed '*unconscious patterns of being and perceiving... acquired to particular social conditions... structured by the social forces and conditions of the field that produce it...*' (Watson J., et al., 2009:670). She is, however, worried because she seems to understand that *...when habitus encounters a social world of which it is the product, it is like a fish in water... and it takes the world for granted...* (Bourdieu P., and Wacquant 1992:127) in (*Ibid*); to maintain the analogy, when in a different social world it is like a *fish out of water*.

Upon arrival, more specific problems associated with international students surfaced: homesickness, language, cultural knowledge, and loneliness (Furnham A. and Bochner S., 1986; Ward C., Leong C.H. and Low M., 2004; Sam D., Vedder P. and Ward C., 2006; Jung W., Hecht M.L. and Wadsworth B.C., 2007). They all admitted being homesick especially but experienced it differently:

... I do feel lonely... [and]... homesick... then I do contact [the sisters of the Holy Cross]... (Christina, Phase 1).

...[the worst experience was] backward counting of the days to go back to my homeland... (Rajiv, Phase 4).

... that is the most challenging... even if you are a very good student... if you give in you will... just go back... you will think oh no I can't... because feeling homesick is really a really terrible feeling... (Kulsum, Phase 3a).

Functioning in a different environment made them crave for their own world. They would often call their family; they missed Indian entertainment or just meeting up with friends. People on the phone or in offices were perceived as insensitive and sometimes leaving them with a sense of helplessness:

... I couldn't find any support staff to help access my room... the warden just handed the key and I had to follow written instructions... (Runa, Phase 2).

Another aspect of culture shock (B) is the feeling of frustration related to the lack of familiarity (Zamel V., 2002; Zhou Y. F. et al., 2008). The culture of living abroad required adjustments but also new patterns of living which sometimes led to culture shock (Xia J., 2009). Some found it stressful having to do daily chores (shopping, cooking and cleaning) and study, especially if they were not used to doing them. Some felt unhappy, lonely and unable to make friends:

... the first three months were horrible... (Fidius, Phase 4).

... I lost two years of my daughter childhood because this journey of fellowship was more than two years. Maybe I was at the verge of losing the confidence of my wife... (Rajiv, Phase 4).

Behaviour with their new surrounding could at times be difficult as it could conflict with inner values one could not break. Javed was expected to contact his tutor anytime he needed to. He had questions and his classmate told him how helpful it was to use emails and mobile phones to get support from tutors. However, Javed was in conflict between his ability to use technology (see Section 4.2.2.), and his ability to communicate with people because of what appeared to be conflicting cultural and personal values:

I never dare to ask any question to my own tutor... what he has written on my... paper... I just accept it... it is my duty to understand... he gave time so I should not go back (to him)... some students take advantage of... tutors... to get more help... but I am respectful I did not ask... questions and failed the assignment... I don't want to take advantage... [I don't know] how to catch the opportunity... maybe I don't know what [is] the correct manner... it's different in India... I never dare... it never come[s] to my mind... [to ask a tutor if I have a problem]... in this kind of thing culture really matters... [it is to my disadvantage because if I broke these habits I would get more support like others]... because of so many... cultural differences accessing support or resources is not easy... the university may say you can make an appointment with your tutor if you need to... but saying it... it is not helping ... to do it... it is very difficult... (Javed, Phase 3b).

He seemed to differentiate between people in terms of hierarchy so a friend or family was considered informal and mobile or email communication was seen as appropriate. However a tutor or any member of academic staff was considered very high in the hierarchical ladder and using the same informal means conflicted with his values of respect. He would have preferred a formal meeting and speak face-to-face where he felt more articulate. He knew it would help him get answers if he used emails and mobile phones. However, he could not go against his understanding of what these inner perceptions meant in relation to paying respect to the “learned ones”. Javed feels like *a fish out of water*. His own habitus ‘...developed through processes of socialisation [which] determine[d] a wide range of dispositions that shaped... (Navarro Z., 2006:16)’ him, shaped his identity and his values. He finds himself in a different field where legitimate players rely on their own habitus, obviously different from his. This different process of socialisation where he could earn capital is not obvious to him, in fact the required dispositions are in conflict with his own values and his own habitus. Javed realises this but has difficulty parting with what is part of his identity and origins. This limits his ability to gain the social capital (connecting with the people in the field through the ‘proper’ channels) or to acquire the cultural capital (knowledge and how to use it) that would lead him to the ultimate symbolic capital (legitimacy). What he was asked to do was in conflict with his own values.

Additionally, it is interesting to observe Javed’s wording to describe his subordinate position in the field, as he automatically endorses the situation of the dominant players’ rightful place of power and how they portray correctness: “...*I just accept it...*”. Rather than questioning the academic practices and maybe

finding them unfair towards him, he simply assumes he is in the wrong and says: *maybe I don't know what [is] the correct manner...* His use of the word *correctness* when referring to the traditional players, implies his unconditional acceptance of the rules applied in the field, seeing them as the correct way of playing and therefore judging his approach as incorrect. This mirrors Bourdieu's concept of *symbolic violence* as Javed accepts to be dominated by possibly unfair rules, but rather than questioning them, he assumes he is in the wrong. This is how educational approaches continue to favour some and disadvantage others, reproducing inequality.

4.2.1.3. Cognition: self-image and transformation

The age factor could be an added delay to their adaptation. Research seems to be inconclusive about the impact of age on adaptation (Ward et al 2001:93-4). Some evidence shows that the older the person the more at risk of lower self-esteem and higher stress (Padilla A. M., 1986; Beiser M. et al., 1988; Furnham A. and Li Y. H., 1993; Heras P. and Revilla L. A., 1994). Additionally, the level of education seems to measure up against the level of culture shock because the cultural knowledge and skills are additional resources which help reduce stress (Jayasurya L., Sang D. and Fielding A., 1992). The participants I selected are mature. Observations correlating age and culture shock-related-stress are relevant when participants feel their age is a concern. I believe that those who raised this concern were likely to appear more vulnerable because they perceived it as such. The data shows that some recognised that their age presented two levels of concern: overtly it meant they hadn't been studying for a while; covertly they had more responsibilities at home:

... I am worried because... it was about 27 years ago... [since] I [stopped my] studies I've not been to school for a long time... doing assignments... I'm really worried about that... (Swati, Phase 1).

... the thing is the high tech. thing[s]... whether I will be able to cope... there is a gap of more [than]... five years [since I last studied]... (Tarnistha, Phase 1).

... there's a gap of four years... I'm not acquainted with these things... all night we are sitting in a computer lab... (Shakti, Phase 1).

... I am married... I have a lot of responsibilities... [a] joint family... [my] mother, father and my kids... ten years [since] I left my studies [it's difficult] and right now I have to start again... (Bikram, Phase 1).

... I have not studied... [for]... many years... [there is]... a gap it was difficult... I was not used to sitting long [hours at a] computer... so I used to get... backache... (Christina, Phase 2).

Upon completion of the course it is interesting to note that those who felt more vulnerable physically, mentally or because of age reflected upon it:

... I would encourage everyone if they get this opportunity to make full use of it... be mentally as well as physically prepared and... emotionally strong... (Kulsum, Phase 4).

... one need[s] to be open-minded... ready to adapt [to] the different culture and life style... (Christina, Phase 4).

... If they are like me and of my age th[e]n I will advise them [to] come along with their family... (Rajiv, Phase 4).

4.2.1.4. ABC

Research in the area of adjustment differentiates between psychological and sociocultural aspects (Cole R. and Swami V, 2012), the former relates to mental health and well-being (Jayasurya L., Sang D. and Fielding A., 1992; Ward C., Leong C.H. and Low M., 2004) and the latter to behavioural and cognitive aspects (Lewthwaite M., 1996; Sam D., Vedder P. and Ward C., 2006). I believe the two aspects are inseparable as one evidently impacts on the other. The pressure exerted on a person because of various external sources of stress can impact on their health as we can see among the participants in this study. Jayashree's account summarises the interconnected aspects of the ABC model:

... during the second term my father [was] diagnosed with cancer and suddenly passed away... this was [a] shocking experience... I had [the] burden of term paper writing but my presence was needed at home... I fl[ew] back...home [to] spend time with my family... this incidence disturb[ed] me to [a] great extend... [I] could not concentrate on my studies... (Jayashree, Phase 4).

If we apply the ABC model of culture shock to Jayashree's situation, it could be interpreted in this way: her distress because of her father's death may not seem related to being in the UK. However, one could see that because she was not with her loved ones in India, her distress due to her loss may have appeared greater because in the UK, she did not have the support system from a familiar surrounding with people who understood what she was experiencing. Such isolation could have further enhanced her difficulties in settling into the new culture (Behavioural). Additionally, she had the pressure of her academic work, requiring her to continue to perform in an unfamiliar environment (Behavioural) requiring more stamina than if she had been in India. The distress therefore generated from this was further enhanced (Affective). The dilemma she faced between her role as a student, on a scholarship, and a daughter caused a lot of pressure (Cognitive). Her sense of shock, disturbance and grief caused her to have difficulties concentrating on her studies, distressing her further (Affective).

This section shows the impact of a new field or an unfamiliar environment on students' overall adaptation process as their health, their behaviour and sense of self are disturbed. External sources of stress such as academic pressures and social difficulties increases students' delayed adaptation in the relatively short academic year during which students are expected to be successful. The literature on Internationalisation and WP recognises the additional issues students encounter and particularly so for students who are not only international but non-traditional. Despite provisions to integrate students (pre-sessional, language and academic support systems), those enrolled in a master's degree course have the same requirements as the local traditional population or those who have been through an undergraduate programme.

The support given to those who suffer is not part of the academic structure but is rather a remedial intervention for those who have a problem. This implies that having problems is seen as abnormal rather than the rule. The structure in place of remedial support systems implies that adaptation difficulties are an abnormal aspect of students' life. Students experiencing these issues may consider themselves as abnormal, which can further exacerbate their distress. The insecurity of being a student in a new environment is already disturbing, it is taken for granted by institutions that students and particularly graduate students have to get on with their studies as there is little time to procrastinate. The work load and deadlines show the haste and rhythm they are driven to follow. Those who cannot cope could fear to disclose their issues and delay further their recovery. This is particularly relevant among the participants in this study who have been so affected by their distraught lives so that their health, self-confidence, self-esteem and image of themselves with others are tarnished by a life of verbal and physical abuse. Social injustice back home can take on many forms: being ignored as one does not belong is another form of injustice that is why I believe that ignoring their humanity is therefore a form of injustice too.

The issues in this section are in my view poorly tackled by institutions. Unless individual staff chooses to voluntarily listen and support their adaptation, students are left alone dis-oriented by the irrationality of what is happening to them. There is room for the world of academia to recognise that such issues are part of learning, central to the academic process. Making it a fact rather than an abnormal behaviour would go a long way at strengthening at least students' confidence. The academic system in my view is rigorous in some ways but dehumanising in its approach. It is a dehumanisation felt strongly by this group, who believed they were escaping from such social exclusions experienced at home.

4.2.2. Technology

The dehumanisation felt by this group is further exacerbated by their relationship with imposed technology. Technology is seen as synonymous with innovation. The participants were surprised by how computers are used everywhere. They were often sent to intimidating online procedures (at university, banks, and travel-agencies). The mechanised world could be overwhelming because they did not know how to operate in it. They found it scary because of their lack of knowledge and control. When technology failed to work, it was not possible to communicate with it like one would with a person, complaining and talking about the problem was not an option, this generated a lot of frustration:

I heard that my university... has an un-staffed bank branch... I have never heard of something similar in India... (Raghvesh, Phase 2).

... I was not aware [about] using appliances... here... (Jayashree, Phase 2).

... the coffee machines have scared me... they take the money... but sometimes they do not deliver... (Swati, Phase 2).

Technology has also transformed the world of academia and the sharing platform has increased tremendously (universities' websites, sharing research, study modes, course deliveries, evaluation options and formats, students' remote access to information, open access to all). This has made exchange and learning faster, and changed the practices of teaching, learning and research (Conole G. et al., 2008). The move towards a blended approach to learning in UK institutions is obvious. From primary school information and communication technology is taught and perceived as a key skill together with literacy and numeracy. This shows the culturally-bound assumption of students' abilities by the time they are at university (DfEE and QCA, 1999):

The school curriculum should develop enjoyment of, and commitment to, learning... encouraging and stimulating the best possible progress and the highest attainment for all pupils... It should equip them with the essential learning skills of literacy, numeracy, and information and communication technology... (Ibid., 1999:31).

Research looks at how students' engagement with technology and learning can vary according to their cultural background and social perspectives. Students can have issues of confidence and this impacts on their motivation to use technology (Greener S. L., 2008):

Blended learning requires confidence. This conception included expressions of need for comfort and confidence in learning, choosing familiar ground, being prepared to be open in posting messages online and working together in a safe and supported situation with both face-to-face and online support (Ibid.: 4).

Greener's (2008) observed characteristics are crucial to a successful experience with blended learning, though a lot of these seem to be lacking among the participants. They were in fact in an *unfamiliar* environment which made them *uncomfortable* and *less confident*; their period of adaptation at times led to introversion and shyness because of their inability to function; the fear to be noticed as incapable and the lack of language ability *did not necessarily give them the confidence* to post anything online for the wider audience to see and judge, this was sometimes perceived as too informal and conflict with their own values. The strange environment was therefore perceived as more *hostile*, where they felt *alone* because there was *little face-to-face* presence and *expert support* was often absent. They felt they were encouraged to work independently and adopt unfamiliar study approaches:

... here [at] university everything is... mechanised... I wanted to book a session but because of the technical problem I went to [the] computer centre... then the seats were full... you can't blame or claim anything... (Javed, Phase 3a).

... academic work [is] mostly on [the] computer... I am not used to reading journals... online... especially when I have to compare and analyse many articles at [the same] time... (Dany, Phase 4).

Problems related to the use of technology have also been observed among the student population in general were very few seem to be equipped with the skills (Crook C., 2002; Holley D. and Oliver M., 2010). Technology as a learning tool has been a catalyst to change, enabling pedagogical innovation

(Weber-Bosley G., 2010) for example designing courses where learning is through social computing (Redecker C., Ala-Mutka K. and Punie Y . 2008). Networking is encouraged within study groups by connecting with peers and tutors through on-line platforms. For example, weekly Skype sessions can be organised with tutors being available on-line to let students initiate communication. Problems arise when we are looking at the differences in technical skills between students of different origins, socio-economic backgrounds and therefore exposure, confidence and fluency in using technology (*Ibid*) but also their world view.

Javed (Phase 3a) felt very strongly about how he was disadvantaged because he could not use computers well. After four months into his course he told me he felt like an outsider when he looked at how people around him were using technology:

... [your experience of university is]... all based on how punctual you are with using technology and... the system... people have their Ipad and all new technology... they are very in touch... [for example] in the library they only have two books... [students]... very much aware of this system they quickly take these books... and people like me will not have the chance to get that book... I have my own computer but it is no use [if you don't have all the other things and the knowledge on how to use it]... (Javed, Phase 3a).

Research on WP students shows the risk of using technology when students have to adapt to so many new practices (Holley D. and Oliver M., 2010; Weller M., 2011), an issue noticeable among mature post-graduate students (Stevenson J. and Lang M., 2010). Research shows that technology is not accessible to all and more attention must be paid to enable an inclusive approach (Redecker C., Ala-Mutka K. and Punie Y . 2008):

A major challenge in developing better approaches with ICT... is... increasing the divides between those with and without access and skills to these applications... Attention needs to be put to closing the gap of basic access and ICT skills for all learner groups, enabling them to benefit from learning... [and] overcoming digital divides... (Ibid.: 12).

From the participants' perspective, their institutions' reliance on technology was overwhelming, intimidating and potentially exclusive:

... it was tough to get used [to] the electronic system... operations for printouts, [and] photocopy... (Runa, Phase 2).

... when I use a computer... I don't get... good thoughts... when I am writing I get beautiful thoughts... everything is computerised... for my first assignment it was tough because my library card had some problems... I was unable to borrow books... secondly I did not have a laptop... (Fidius, Phase 2).

... accessing the library, photocopy and print was [the] most difficult... (Bikram, Phase 2).

... initially I ha[d]... difficulties [with] the ...library to get into the journals... I feel I use more... the technology... sometimes I am not in that speed to do all [the work like others]... (Christina, Phase 2).

Another concern was the dehumanised environment because of the reliance on technology. The participants realised that if they wanted to familiarise themselves with their environment, access academic or even get social knowledge, it was all through the internet. They found this was a potential disadvantage affecting their faith in being able to perform without human support:

... the university is quite big and sometimes [it's] hard to find [a]... place and we cannot find anybody to ask anything... (Christina, Phase 2).

... my problem is unique because my dissertation super[visor] expects that I should do some unique research with the help of software but I should not expect any help [from] him even after if [I] have some problem[s]. In [the] next 40 days I cannot meet him more than three times... [I] do not know what [I will do with]... (Sunil, Phase 4).

Many criticised this interface, reducing the number of people they would have liked to ask questions to. The human contact was impoverished because technology replaced people:

... probably, no technology can bridge the human to human interaction... (Raghvesh, Phase 4).

... I feel lost in the big college... at times helpless because people don't listen to problems... this was difficult to get important work done... here the medium of instruction is ... written and one needs to follow but in my country there are human beings to guide and this is a major barrier during [the] initially stage of academic life... (Runa, Phase 2).

While education is supposed to benefit all the students, pedagogies can be exclusive in their form and can be seen as harming the students (Bourdieu P., 1970):

... all pedagogic action (PA) is objectively symbolic violence in so far as it is the imposition of a cultural arbitrary by an arbitrary power... (Ibid.: 5).

According to Bourdieu the control of knowledge of the ruling classes is through education. The transmission of knowledge is executed through a set of un-communicated tacit knowledge. Students are assessed based on their knowledge of the inexplicit rules based on a set of assumptions, values and expectations and their familiarity of them. Students from affluent backgrounds are familiar with the rules because they are brought up with them. As the assessment is heavily based on the familiarity with foundation skills acquired from an affluent upbringing and traditional background, students of these *milieux* have the opportunity to do well (Bourdieu P. and Passeron J. C., 1977; Bourdieu P., 1986; Harker R. and May S. A., 1993; Crozier G. et al., 2007). However, those from lower socio-economic backgrounds, like the participants here, are systematically penalised not only because they are in a new country but because of who they are, they do not have the skills other students even from other

countries will have acquired (Redecker C., Ala-Mutka K. and Punie Y . 2008). Additionally, the tools they have to use are so technologically-advanced they are unable to fully benefit from the use of them.

Universities do provide IT courses as remedial measures for those who are perceived as weaker, another implicit deprecating way of labelling *the others*. This form of injustice has also been observed in Australian Universities among non-traditional students (Devlin M., 2010).

Robbins D. (1993:154) states how:

... religious instruction and technical training... are both forms of pedagogic actions... and mechanisms for initiating students in the world views... which endorse the authority of those controlling the respective educational process... [he continues to say that the]... effectiveness of pedagogic action can be measured ... in terms of pedagogic work, whether enough work has been done to ensure that the students internalise the arbitrary knowledge and values which they receive.

Similarly the use of technology to access knowledge imposed on students is also a form of *symbolic violence* through *pedagogic action* controlled by the *authority* who dictates the *educational process* of learning. The students are expected to use technology, if they don't know how to, they have to learn. The fact that students may feel a sense of inferiority and ignorance in relation to their ability to use technology, for example Christina and Javed, shows an element of *symbolic violence* because rather than questioning this medium as unjust, the students believe it is not the system that makes them inept it is their lack of skills. They think they are at fault and should therefore learn how to use what is considered right, to emulate the dominant groups' approach to accessing knowledge. They should adapt and reproduce the dominants' identities or go to remedial classes; this undermines their own identities. Participants showed they admired those who used technology so confidently but it was also a reminder of their own limitations. This is an example of how the reproduction of inequality can be lodged within the non-traditional players' acceptance of their own dominance (Smith K., 2007):

... Chinese, Japanese, British and American people keep the Ipad with them... they are like mobile internet they are always connected and always shared... we never have these technologies [nor used to]... these tendencies... (Javed, Phase 2).

The danger here is whether the vehicle to learning is only favouring those who can drive it, those who have been exposed to it, those who can afford it, those who have a family and/or an education which enabled use and growth within it. The UK institutions' systems show they expect students to be comfortable with the use of technology: from the application process, to accessing information and signing up for course, familiarising themselves with the campus, accessing course work and sources, using data bases, submitting assignments and seeking appointments with staff, and so much more. The exchange and access to information is so reliant on this expectation that it is undeniable institutions are expecting an audience familiar with these tools. Such expectations therefore exclude those who are unfamiliar with them ignoring the tools they may be very competent in using, yet considered of no value

in this field. The fact that these students have been accepted in institutions shows a flaw in the universities' application of their so-called inclusive model, questioning their ethical role in accepting students in their programmes. Such students are de-legitimised because of their inability to use the tools imbedded in the culture of the wealthy and technologically-advanced societies:

... I find [myself] backward in terms of technology... we never have... technologies... (Javed Phase 2).

... I also took more time to learn by myself especially [using the] internet (Christina Phase 4).

...no there is no support it does not exist... (Sunil Phase 3a).

Within the academic discourse, advanced technology is emphasised to show the quality of the institution and this seems to also be a marketing device to show the university is using cutting edge-technology. Yet institutions could also be perceived as increasing the gap between classes and adopting practices which reproduce injustice and inequalities.

4.2.3. Language and literacy dimensions

4.2.3.1. Overview

This section explores the multi-dimensional problems these participants faced not only because they are studying in a foreign language but because of the tacit cultural and academic rules imposed on them, explicit to those with legitimate socio-economic background, alien to perceived illegitimate, non-traditional others.

The journey to learning, using a second language in life in general and in the academic world in particular was difficult. Despite the IELTS legitimate scores obtained and the confidence it generated, the unexpected difficulties were at times intimidating and demoralising:

... [I] could not mingle with the new culture, academic reading and writing and many more which I do not want to share... (Rajiv, Phase 4).

The process of language immersion had at times the reverse effect of what they had expected, affecting their self-confidence and reminding them of their origins when they felt behind their traditional counterparts:

... at first I was feeling [different from other students because] they are from [the] UK... they are more intelligent... they have [the] English language... I was feeling inferior... (Christina, Phase 3).

The language dimensions developed in the following sections are sources of issues impacting on the students' adaptation where little is done within institutions to attenuate because of a top-down approach considered legitimate.

4.2.3.2. Academic literacy

a. Definition

Literacy is often used in the context of primary education in the UK. The National Curriculum's main focus is to ensure that young pupils can *read* and *write* (DfEE and QCA, 1999). Literacy is considered an "essential skill" (*Ibid.*:31) at Key Stages 1 and 2, together with numeracy.

"Literacy" is also used in HE to identify the dimensions impacting on students' reading and writing abilities. The term is inclusive of many other aspects than these two skills. Reading and writing literacies are defined as social and cultural practices which vary according to the context and genre in which they are performed (Lea M. and Street B., 1998; Lea M. R., 1999; Ridgway T., 2003; Russell et al., 2009). Academic literacy refers to a multi-dimensional process which influences communication through reading and writing (Johns A., 1997). I interpreted this process and summarised it as having five dimensions (D1, D2, D3, D4, and D5). These include the linguistic, cognitive, social, historical and personal experiences influencing the writers' and readers' process of understanding and production of texts.

To be more specific, it first refers to the ability to use the skills such as reading and writing as they are influenced by listening and speaking. Secondly, to be literate is to have the ability to hold specific knowledge of the language; for example the knowledge of the content and practices in academia. Thirdly, literacy infers the dynamics of knowing and learning. Fourthly, the strategies a person uses to understand, discuss, organise and produce a text require learning processes involved in reaching the product stage. Fifthly, the last dimension includes the influences of the environment on someone's literacy. Therefore the experiences with parents, teachers and other literate people in someone's life impact on their perceptions and performances with texts (Heath S. B., 1986; Gee J. P., 1991). In the context of UK HE, the arbitrary power given to the dominant group, in this case '*traditional white middle-class students*' (Watson J., et al.:2009:666) implies that legitimacy and growth in the academic field is bound to a class-specific habitus, with unique '*... dispositions... [and] exposure to particular social conditions...*' (*Ibid.*). This explains why non-traditional students do struggle in this field because their perception of the world stems from very different '*... social forces and conditions...*' (*Ibid.*).

Figure A: *The five dimensions of academic literacy: my own interpretation*

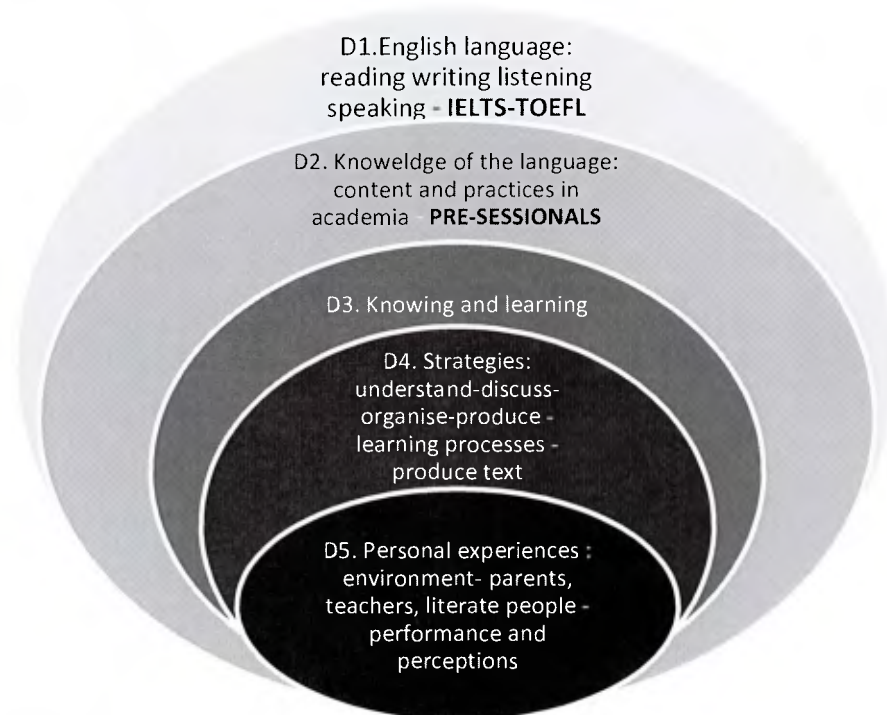


Figure A shows the layers of personal experiences impacting on students' academic literacy competencies. The different dimensions have been organised to show their degree of accessibility, easier in the outer layers more obscure and inaccessible as they are positioned at the core of the diagram. Students are expected to have or acquire specific knowledge using pre-determined skills practices in order to be considered academically literate. Their competence is made visible in their performance ultimately the written text, measured against criteria benchmarked against these culturally, class and context-specific dimensions not always understandable to them:

... the evaluation system and process was unsatisfactory and it has demotivated me... I have worked very hard but have not received a desired result due to the... process... (Jayashree, Phase 4).

Jayashree's cultural capital (skills related to hard work) is not a transferable asset in the new field; she hoped this resource (hard work) would enable her to gain more wealth (new forms of academic capital) and therefore status and legitimacy (symbolic capital). However, she realises that she is not as wealthy as she thought she was, and being impoverished is demotivating, draining her of the only resource she needed to pursue, a different capital inherited from a class and cultural specific environment she does not belong to. This seems to be a model favouring traditional students and excluding non-traditional ones, who struggle to acquire hidden layers of what is perceived legitimate knowledge and strategies. Given the academic structure, expectations and criteria, the former group of students will come with a huge advantage over the latter. Students new to the academic context but who are competent English speakers come with an advantage and they tend to perform better (Berman R. and Cheng L., 2001; Handa N. and

Fallon W., 2006; Watson J. et al., 2009; Kelly P. and Moogan Y., 2012). One of the participants noticed the advantage European students had over him:

...I think... Europe[an] people have some kind of training at the graduate level that can capture the attention and [they don't] hesitate to ask queries... (Javed, Phase 3a).

Students might have had some understanding of what to expect, many did not realise the challenge until they were faced with the reality (Berry W. J., 1997; Berman R. and Cheng L., 2001; Bowl M., 2001; Chapdelaine R. and Alexitch L., 2004; Carroll J. and Ryan J., 2005; Ang L. L. Y., 2007; Bailey C., 2007; Bamford J., 2008; Brown L., 2008a; Brown L. and Holloway I., 2008). The barriers were multi-faceted as we should consider not only their language abilities but also where students come from (Lea M., 1997):

... The conflicts and contradictions... experienced by students as they negotiate academic knowledge in relation to the more familiar worlds of work, community, and home they understand well... [is] a central part of the learning process... students are concerned with the struggle between other familiar ways... and academic ways of knowing (Ibid:280).

The purpose of the next section is to show how institutions seem to have a system which disadvantages non-traditional students, this being one of the sources of their issues. Institutions expect non-traditional international students to be academically literate. This appears to only be attainable by those who were groomed in an English speaking (D1) educated family (D5) attending elitist schools (D1, D2, and D5) where students from a young age are moulded to know and learn (D3) and process knowledge in a specific way (D4). That is why I explore the students' issues in their studies because they come with a disadvantage, that of being different. This disadvantage is illustrated with a minus sign (-): (D-1) and not (D1).

b. Language (D-1)

International students in general are required to show a specific knowledge of the English language (usually reflected in the IELTS band 6) which provides entry into a degree course. The IELTS training and exam format is embedded in Dimension 1, however there is evidence that the IELTS format does not provide satisfactory evidence of the students' ability to function in an English academic environment (Dooley P., 1999; Bayliss A. and Ingram D. E., 2006), especially if they did not receive English training beforehand. Therefore students faced language issues, because being in the target community adds a dimension to language use and meaning one cannot have in another context (Sawir E., 2005; Dashwood A. and Son Jeong-Bae, 2011). Despite their success in attaining IELTS 6⁴⁵ (Brown L., 2008a) the participants realised they were far from blending in:

⁴⁵ "An overall IELTS test score of 6.5, [is] a... requirement for admitting overseas students onto many postgraduate programmes, [it] would classify [them]... as "probably acceptable" users of English for "linguistically less demanding academic courses" (IELTS 2007). Language use at... 6.5 may therefore include inaccuracies and... additional English study is encouraged for students at this level within British HE (IELTS Handbook, 2007) (Hall G., et al 2009: 54)." Those with a minimum IELTS score may get acceptance... but they will have to work hard to

... Chinese students and students of that region... I can understand them clearly but they find [it] difficult to understand my accent... (Bikram, Phase 2);

... I found it very hard to follow some of my teachers because of their accent... (Neeraj, Sweta, Fidius, Raghvesh, Phase 2).

... when [I] went to have a haircut [I] found it really difficult to communicate... (Amar, Phase 2).

... the most uneasy situation was that I was not aware that for everything we have to [say] sorry, thank you, please... (Jayashree, Phase 4).

... the one challenge I faced was... communication (Rohit, Phase 2).

... it was difficult for me to understand the lectures because of [students'] different accents as well the teachers[']... (Sweta, Phase 2).

Unlike some of their international classmates, the students' experiences of English in India (Chapter 1) were mostly non-existent (D-1)⁴⁶. They received an informal education. At school, the instructions, if in English, were not always performed by competent speakers (D-1). Many would have been taught in the local medium (Hindi or local language)⁴⁷. The language of the target community was not English so their exposure was minimal or absent. In the institutions they attended, the quality was questionable and their presence was seen as an impediment. Many were self-taught as English is usually associated with the language of those in power (Hohenthal A., 2003): ... *I completed my education in Hindi medium in India...* (Ujjwal, Phase 4). As mature students, they would have occasionally used English in the workplace, though some only studied in Hindi and worked using local languages. If they used English, the way it is spoken in the workplace in India is unique to the local vernacular, a unique form of English sometimes referred to as a "*nativization of Indian English*" (Hohenthal A., 2003)⁴⁸. The transformations are at the phonological, syntactic, lexical and oral convention levels (*Ibid*). Therefore they came to the UK with less (Sawir E., 2005).

Research shows that students with good language abilities prior to entering their course can face language problems (Sawir E., 2005; Bamford J., 2008; The Higher Education Academy, 2010). The most competent students were affected by the assessment of their linguistic identity:

... [I need to] improve... the use of... nouns... (Swati, Phase 2).

perform more than acceptable and more demanding tasks at master's level.

46. The minus (-1) sign infers the lack of language – they are deprived from crucial expected knowledge.

47. This refers to the three-language formula stated in Chapters 1.2., 2.2. and 3.4.

48. Webpage: Chapter 5.6

... I am still behind... grasping... British writing, reading and speaking style... (Runa, Phase 2).

This shows that although these students received intensive language support in India and some in the UK, some participants expressed their difficulties with the language within an academic context, like Ujjwal (Phase 3a). Although he felt he had been given a very good orientation programme from the Ford Fellowship, he felt he was still struggling with his English, which was a big part of the criteria to meet in his assignments. He had to attend some writing classes organised by his university to enhance his language skills and to meet a tutor on a one-to-one basis.

Research shows that language is a main source of issues for international students (Smith R. and Khawaja N., 2011). Language proficiency impacts on performance and social adjustment both vehicles to the process of acculturation and adaptation (Zhang J. and Goodson P., 2011): *... sometimes I found it difficult to communicate with the local people... (Amar, Phase 2).* Language competence is a vehicle to accessing other academic skills required (Brown L., 2008b) and therefore, gain more power by having access to more capital. As described earlier the initial in-existent exposure to English in India, added to their difficulties. Students experienced difficulties in the following areas:

Problems experienced by non-native speakers of English include: insufficient comprehension of lectures, seminar discussion and day-to-day conversation; limited fluency, grasp of grammar and vocabulary, serving to inhibit conversation and participation in class; and poor reading and writing skills. Commonly linked with such linguistic obstacles are the emotional reactions of embarrassment, impotence, shame, anxiety and frustration (Brown L., 2010:77)

Irrespective of their level of English other studies in this area reveal that language (D1) is a major stressor for international students and that there is a correlation between language competence and academic achievement (Lewthwaite M., 1996; Chen C. P., 1999; Smith R. and Khawaja N., 2011; Zhang J. and Goodson P., 2011) because it impacts on other successful academic procedures (D 2, 3 and 4) such as understanding lecturers, engaging in seminars, understanding articles, writing assignment and being able to ask for help. These problems are noticeable in the next sections.

c. Academic knowledge and practices (D-2)

English for Academic Purposes (EAP) (D2) has been primarily developed in UK institutions to address non-traditional and international students' issues with academic reading and writing as it is an area usually new to them. This is a way of imposing specific knowledge and practices on perceived illegitimate players in the academic field. The dominant agents of that field have the arbitrary power to force onto the others the proper form of thinking and doing things: in other words, EAP is the form of *pedagogic action* (Bourdieu) in place within the UK HE field. The academic skills courses have moved towards a more language focus to address international students' linguistic difficulties, or perceived lack of legitimate linguistic capital (D-1) (Wingate U. and Tribble C., 2012).

Most international students are put together prior to their core courses start. Pre-sessionals are not subject-specific, the sessions are considered as additional support and separate; they provide general language and academic tools supposedly applicable to all subjects:

... I am [a] student of [the] pre-sessional English language programme and it has [a] separate unit in the university... (Enem, Phase 2).

Depending on institutions and students' experiences, we cannot assume that by the end of their pre-sessional courses the students have acquired the knowledge of the content and practices in academia (D2). As soon as the participants started their programme, they found their core courses very different and more difficult. The supposedly bridge pre-sessionals are designed to enable better acculturation, however it is sometimes perceived as an incomplete bridge. The initial culture-shock upon arrival reoccurs as they start their own courses:

... it was very tough... to understand the academic convention... of my college and deliver the assignments.... I got just good and satisfied marks in critical writing... compared to my fellow colleagues who received excellent grades... (Runa, Phase 3a).

... till now I am [a] little confused [about]... formal academic writing styles... (Tarnistha, Phase 2).

... I just did not understand what academic skills were, what was a student's job... (Rohit, Phase 3a).

The lack of integration in my view makes the EAP courses insufficient in addressing the needs. They attempt to familiarise students with the academic literacies from a *study skill-model* approach. Students do admit they are of great help to the adaptation and transition process (Sujata, Christina, Runa, Rohit, Neeraj, Kulsum, Ujjwal, Phases 2, 3a). However because they are conducted prior to the core course, academic literacies are therefore decontextualized (not subject specific) and such pedagogical structures ignore the social practices attached to the process and exclude the importance of integrated skills practices. Runa (Phase 2a) for example observed that although she was one of the strongest students in English, she said that writing assignments had been really tough. She admitted that discussing her work with Ford colleagues was not helpful because her course structure was very different. The process of familiarising students with D2 of the academic literacy model is decontextualized and generic, giving little preparation of what is ahead and required (Bridges D., 1993; Jacobs C., 2009).

... [this problem] can be intensified at master's level where certain conventions become increasingly taken for granted. Pedagogies of writing in academic contexts tend to ignore that the production of text is discursive and constituted of knowledge within particular disciplinary practices..., modes of assessment that rely on written text

and yet assume that students' writing is de-contextualised and separate from social practices and relations play a key role in reproducing exclusion and inequalities (Burke P. J., 2012)⁴⁹.

A difficult aspect of Ujjwal's study experience was the rigidity of the assessment procedures. He found there were so many criteria to assess his work it made it look very difficult to meet them all. In India he felt the academic style of writing was free and there were no specific requirements which would distinguish any writing from academic writing. However in UK he felt there were very specific rules he had never experienced, stopping him from being an active player in the field, he just did not know how to achieve the requirements:

... I have to use support programme to help with my writing and language... I was not familiar (with academic writing) because in India we have a free writing system... (Ujjwal, phase 3a).

... Since the university was not prompt enough to support the International students in writing... essays... it was very difficult to cope with the work... reading... academic articles was... difficult as many... terminologies were new... application of theory into practice or... writing... essays relating the theory with case study... [was the most challenging]... (Sweta, Phase 4).

With little language capital (D-1) and an ineffective approach to providing students with the knowledge and content of the academic world they entered (D-2), the confidence of learning and knowing (D3) was yet to be achieved.

d. Knowing and learning (D-3)

The pedagogy used in India, if they had the chance to experience any evidence of it (see Chapter 1), often emphasises accuracy, writing, reading and listening skills, with less prominence on communicative competence or thinking processes (D-3, D-4). Students shared how in India they only needed to take notes from the lectures, learn them by heart and repeat them in exams to show competence. In contrast, their educated English counterparts were encouraged from a young age to be critical and independent, enabling them to access knowledge, to know and learn independently:

It should build on pupils' strengths, interests and experiences and develop their confidence in their capacity to learn and work independently and collaboratively... and promote an enquiring mind and capacity to think rationally... (DfEE and QCA, 1999:11).

The expectation that students should be independent and able to access knowledge of their own accord to learn was a great source of concern, many panicked and thought it was either an irresponsible attitude from their lecturer or the institutions' lack of time:

49. Video quote

... in the UK people are very... very concerned about their time and as long as you are done with your topic (the lecturer)... they leave the department... and focus on their own research... UK people are... comfortable with this... but people like me not familiar with this system we need... more support... (Javed, Phase 3a).

The perception of having to access knowledge and learn independently was the most difficult for them to understand let alone apply. Firstly, they did not know how to access knowledge and learn without a teacher; secondly they lacked the confidence that the knowledge they thought they had acquired was considered valid:

... I find it difficult to [write down my ideas]... I... understand the (different) authors' ideas but how to put my own suggestions in the appropriate way... I am a little hesitating to [do that as I may not be right] whether it is correct... it takes more time [to write]... (Christina, Phase 3b).

... sometimes it's confusing... [as] I am learning maybe the wrong things... [whether] we have learned these things [correctly]... we are confus[ed]... (Javed, Phase 3a).

This insecurity showed why they missed the face-to-face contact they felt was lacking:

... the worst experience... was to fix a meeting with [my] supervisor and seek guidance... most of the time I found that [he]... was not available due to his research work... thus, it was so difficult... to write a term paper without any guidance... (Rohit, Phase 4).

... Sometimes [the problem is about]... not getting help... if you can just TALK... talk to someone... sometimes if you talk it makes things clearer [but this is not possible]... (Javed, Phase 3a).

Javed (Phase 3a) needed more support through speaking for confirmation of his learning yet he was not given this. During the interview he felt that given his work load there was insufficient time allocated to get support from the tutors. He needed to get support when reading, to check his understanding; he also worried about writing assignments. Because meeting his tutor was difficult to arrange, he felt he was not getting any support:

... the first meeting with my tutor... was... to be ten minutes for each student... however when I went the person before me spent thirty minutes and I had to wait a long time... maybe because I was not... fluent in the language and maybe... the tutor was less interested in what I had to say... he brushed me off more quickly... (Javed, Phase 2).

This is a particularly disturbing event for him and research shows that the relationship between tutor and students has a great impact on familiarisation of the skills required to engage (Huijser H., Kimmins L. and Galligan L., 2008):

Most university students face a period of adjustment to academic culture. Evidence suggests that the dialogue established with a tutor during an individual consultation assists the student's academic writing development... (Ibid., 2008:29).

Within the system in place students felt that the expectations placed on them was huge. They felt they were not given enough support as they were expected to work independently. This puts a lot of pressure on the students who doubt their ability to: function in English (D1), apply alien academic practices (D2), and learn by themselves (D3). The know-how and being able to use so-called effective strategies (D4) is crucial before they can start gaining anything from their course. This was also a source of issues, delaying their ability to engage in their course.

e. Strategies - learning processes (D-4)

Functioning in an academic English environment was difficult as they did not have strategies that seemed to help. Academic English has a unique style, impacting on lexical, structural and intention (criticality) where students' identities can be perceived as incompatible because they just have the wrong knowledge (Smith R. and Khawaja N., 2011). The skills required to perform successfully at university are complex: understanding and engaging with a large body of specialised knowledge, degrees of reading from surveying to critiquing, degrees of speaking from a more informal format of knowledge sharing and enquiring to a more presentation and structured seminar format of active listening and arguing based on synthesised thoughts from lectures and readings. Additionally, cross-syntheses continue when the audio, oral and visual knowledge engaged with, is put in a written form requiring yet again specific conventions of unique and published thoughts clearly credited:

Initially I was just observing... teaching methodology was quite different... seminars and... discussions was quite new... in India the lecturers comes and then leaves, here you have to have a discussion after in front of... the group members... many challenges there are many people from many countries... what is their... perspective... I was facing some difficulties slowly I changed my strategy... (Ujjwal, Phase 3a).

... I used to read the whole paragraph word to word... it was taking lots of time... I was not getting anything... with academic writing I was a bit confused with... organisation introduction conclusion and all... that was difficult... (Ibid.: Phase 3b);

I find difficulties analysing critically... (Christina, Phase 3a).

There [is] a lot to learn... theories in education... how to find [the] knowledge in the library and all... and how to know for your own learning... (Javed, Phase 3b).

The basis of understanding and engaging with such formidable tasks is the familiarisation of new lexis (Coxhead A., 2012), understanding and accurate use of such bank of lexical terms which will measure the

students' level of academic acculturation (Corson D., 1997) in (Coxhead A., 2012) by which they will be assessed. The process of learning and the ability to recognise knowledge gain requires ultimately confidence to put one's voice on paper, an identity these participants have yet to be allowed to develop. It is evident that there is a privileged culture of linguistic, epistemology and academic capitals favouring those from that culture (Ecclestone K., 2010; Burke P. J., 2012).

f. Personal experiences (D-5)

Influences in someone's life (people and experiences) impact on identity, perceptions and values. Students experienced difficulties in their academic performance due to the different perceptions between what they valued compared with what academia valued.

During Phase 1, many participants emphasised their years of experience in their field. Their maturity was perceived as respected knowledge. It was a source of strength. Although they were aware that they lacked many dimensions (D-1 to -4) required at university, they were confident that their grass-root experiences (D+5) would give them an advantage. However, this critical source of confidence was often felt to be undermined and devalued throughout their studies.

The students had formed very strong sets of values relevant and applicable to their own environment. They at first functioned in their new environment based on their assumptions of what they believed was appropriate. This was a source of conflict for some because the academic world's expectations were different (Kelly P. and Moogan Y., 2012). They were challenged with conflicting identities sometimes incompatible with the expectation of their new environment. Students showed they valued experiences but they realised that the emphasis was on theory and concepts required to support their experiences. The hierarchy of what is valued (theory over practice) was perceived differently between the students' and their institutions'. This realisation was at times disappointing. They even questioned whether they had made the right choices:

I had chosen IDS as I had thought it to be focusing on Development but it was sad to know... they have more... research background which was not of much relevance to a practitioner like me... (Ann, Phase 4).

Bikram and Javed (Phases 3a, 3b) often referred to their professional experience yet in the academic field they found themselves impoverished because either their lecturers required theories to back-up their statements (their practical experiences) or what they shared was perceived as irrelevant. Although they felt it was of great value to the new context, it was judged otherwise. This evaluation reduced the students' potential of being seen as engaging successfully because of *the way* (strategies) they were expected to behave rather than *what* (experience) they engaged with. The two participants were at a loss and felt that their one source of power was made redundant:

I talked about caste and poverty and the tutor said OK... he just turned over the subject... I said "no I was not saying that right now"... I think it is some kind of racism... (Javed, Phase 3b).

... two of the modules were very brief which was difficult to grasp... even though I had some experience [about] the topic... (Bikram, Phase 4).

It would appear that the sources of conflicts stem from the hierarchy embedded in the five dimensions valued within institutions. Students' previous educational and professional experiences and their parents', all dictated a blend of valued which influenced and contributed towards their identities (Wakeling P. and Kyriacou C., 2010). However, the features that seem to inform academic success and therefore the valued identities in the new academic environment are embedded in a construct of skills and behaviours acquired in certain privileged and educated *milieux* valued among UK academic intellectuals. Therefore, solely practical experiences and backgrounds from perceived deprived and non-educated *milieux* are devalued.

Based on the multi-dimensional model of academic literacies, the chronological order of academic delivery is crucial. First, one must be very articulate in the language. Language is the golden key to all the other dimensions. Secondly, once articulate, the language skills are put into action following country, class and institution-specific academic practices, if known. Thirdly, the process of acquiring knowledge and fourthly having effective learning strategies to access this knowledge eventually allow the students to bring in their own experiences. To have their own experiences appreciated and valued, the reader or listener expects a prescriptive delivery embedded in D1 to 4, which will carry explicitly the experiences communicated (D5). If the delivery is not used according to expected practices, the message (D5) will not be recognised instead the flaws in delivering this message (minus D1-4) will be flagged.

Sunil recognised the dominance placed on language (D1) over personal and professional experiences (D5), an approach that conflicted with his own belief. He felt very strongly he had been misjudged because he believed that: "...brilliance is not in the language but in the ideas..." (Sunil, Phase 3a). He realised there was a hierarchy of academic communication which penalised his engagement because he believed that his institution had different values: "...anyone mastering the language would be able to score highly [in this course], too much emphasis is on language, knowledge is not recognised and respected ..." (Ibid.); this mirrors Navarro's comment about language and power: "... power is not only a question of wording, but it is a question of who commands it" (2006:20). He explained that lecturers and students did not know anything about him although he had so much knowledge. He felt he could not share his "deep" thoughts because of the importance attached to formal language he felt he was not so good at. This observation about the importance of language over other aspects from a student's experience is also observed in another study "...despite lecturers' initial identification of cultural difference as a key issue, their subsequent analyses of student understanding and participation focused almost exclusively on language..." (Hall et al., 2009: 57). Sunil seemed to

suffer the most. He had to master the first dimensions (D1 to D4) before he could share his experiences (D5) he considered strong. He had to remain silent even when he felt he knew a lot during seminars. He had been avoiding giving presentations because this type of formality (D-2) made him more hesitant and nervous. He kept on referring to his English as not being very good (D-1). Yet he had a lot of experience in his field (D+5) but he could not use it as a base to his discussion and what he called knowledge (D5) because it conflicted with what academics called knowledge (D3). He was not able to support D5 with formal references or back it up with theories he was supposed to access and use to show he knew and had learned something (D3). Sunil's difficulties may also come from his resistance towards the system.

During my multiple exchanges with Sunil at times it seemed that while he understood the source of conflicts he was facing and recognised the differences between his belief about learning and sharing knowledge against what is considered acceptable in the new field, he did not want to fully accept the new rules of the game. He seemed to be rebelling against them at times, not complying fully to the dominant player's rules like others may have demonstrated (Ujjwal or Runa). Sunil appears to be resisting the arbitrary rules to some extent. He knows he still needs to pass the course, and to comply to a certain extent, but within him, he holds onto his own rules he values more. This could perhaps imply that there may be degrees of *symbolic violence*, based on how far an agent is willing to accept subordination and evaluate their own performance as wrong against that of the so-called legitimate population.

Kulsum's (Phase 3a) was frustrated with the academic conventions. She found the way knowledge was formulated pompous (D1-4). The course structure was very rigorous, stressful and theoretical. The readings were very dense and the writing was unnecessarily complex. She found published writing very poor and some of the ideas were far-fetched. She wondered why authors had to complicate the texts when they actually said very little in the end. This made knowledge inaccessible to some and difficult to others because to perform well at her institution she understood one had to understand the theories really well, embedded in these readings. To perform she had to understand them but the higher level of performance was to be able to critique in seminars and essays. The learning process was such that if she could not understand the article in the first place (Dimension -1), if she did not know how to explore specific academic reading skills (Dimension -2), she would not feel a sense of learning (Dimension -3). Consequently she would not be able to use the text as a reference in her own writing or in seminars (Dimension -4) and however many ideas she was eager to write about based on her own experiences these would be seen as invalid because she lacked a theoretical foundation or strong references to support her own points (Dimension -5).

Students skipping the first four dimensions and trying to share their professional experiences cannot be respected or recognised as knowledgeable because the vehicle they use to communicate is breaking the highway code of good academic motoring. This seems to be a reason why students in this study realised their experience and knowledge in the field was not as valuable as they thought it was. Although they perceived themselves as good and experienced drivers, they saw their skills and identities shattered by

poor feedback from the academic community. The conflict of identities and the measure of their values is not only apparent in this study (Peters H., 2005; Redmond P., 2006).

The consequences of the differing perceptions and practices generated misunderstandings and stressful academic activities. Language use is context specific. The localisation makes it exclusive to those who are more familiar with the context in which it is spoken. In other words, some students not only used *nativized* English but also used it in a context unfamiliar to their audience. This at times enhanced their difficulties in engaging: they had limited linguistic abilities (minus D1-2) and their audience had limited context familiarity (minus D5): This could create huge communication gaps. Although at times it was the audience who had impoverished knowledge of the context, it was the students' communication which was perceived unsuccessful. Therefore the participants felt unfairly assessed:

... I... faced lots of problem[s]... shar[ing] my feelings and knowledge... as the context changes [one] need[s] to explain more and explicitly that's really uneasy... sometime[s] because of the difference in cultural and contextual understanding it is difficult to share your opinion... my tutor doesn't agree with the problem I share with him... they don't see those problems [because of the] actual condition in this country... just [when I want to talk to them about my country] they ask [for] evidence... it is really difficult to get the evidence as these are... unexplored fields... (Javed, Phase 4).

When the two sources of issue collided, namely individual perceptions and lack of common understanding, students experienced further disappointment. Habitus has a direct influence on communication and understanding, depending on one's origins; the way communication and understanding are legitimised depends on the person's original habitus, which has to be born out of a legitimised field – Javed is obviously not from the legitimised milieu. One felt so incompatible with the whole process that when asked whether he felt integrated in the academic environment he just said: “... I don't think so...” (Sunil, Phase 4). Harsh judgements devaluing what they valued reinforced their sense of isolation, incompatibility and misalignment:

... the first few months were difficult for me to adjust in a new country and culture while doing... intensive... assignments... in the latter half of the year some of the assignments were put ... together without leaving any space to prepare for exams... (Anu, Phase 4).

... I struggled to understand subjects... there was no time to process learning... every day new concepts are being taught... I felt like I had come to [the] wrong place... (Fidius Phase 4).

Fidius clearly felt like *a fish out of water* (Bowl M., 2001). The participants faced many barriers impeding upon their full engagement in institutional processes and practices required for successful performance. The purpose of the next section is to show that students had to synthesise various dimensions to engage promptly, facing constant procedural challenges because of un-communicated, tacit institutional practices

(Reay D., 1998; Reay D., David M. and Ball S., 2001), **crucial** to understand what is defined as appropriate engagement and expected participation.

4.2.4. *Implicit cultures*

Research shows that there does not seem to be as much support at masters' level compared to undergraduates' (Wakeling P., 2012). It is assumed that those in post-graduate programmes have been through culturally similar undergraduate studies. The undergraduate experience would have transformed the student who did not fit in, to someone who is adopting the middle-class values expected of him/her (Burke P. J., 2012; Wakeling P., 2012). This undoubtedly provides initial support and an easier transition into the process. WP research in the area of inequality at the level of access to post-graduate studies would seem to show how local WP students therefore may not find the transition as difficult as the participants in this study:

... at the immediate transition to post graduate studies there is not that much inequality [regarding academic factors] if you take into account the classification of students' degree, the subject they have done, the institutions where they have done their first degree... however at later stages it comes back... (Wakeling P., 2012)⁵⁰.

For non-traditional international students the problem of integration is complex particularly at post-graduate level. Burke P.J. (2012)⁵¹ reinforces the idea of injustice when she states that: "*post-graduate programmes are primarily constructed as academic spaces where concerns about Widening Participation are seen as less relevant*". The inter-weaving constructions of all these assumptions that there is a privileged and moulded audience among post-graduate attendance further shows the potential inequalities for the WP internationals students who are also expected to mould into the class of privileged students.

... academic norms may seem obvious to academic staff, but are rarely made explicit to students... academic culture works because (and when) it is implicit in participants' behaviour and academic practices... novices, such as overseas students, need to consider the cultural practices of such cultures explicitly in order to develop their academic performance... (Hall et al., 2009:54-55).

Burke P.J. (2012) highlights concerns that educational policies and practices have failed to communicate academic cultures and practices which exacerbates inequalities, apparent in this study. These students' issues are true to many international students featured in the literature (Chapter 2). It is also necessary to relate their situation and issues to the WP discourse because of the participants' non-traditional characteristics (Pokorny M and Pokorny H, 2005; Greenbank P., 2006a; Ridley A. M., 2007; Ryan J., 2011). Research on non-traditional students' experiences shows the barriers they face because of their background. WP local and international students face similar transition issues because of the expected cultural, academic and linguistic capitals new to them (Greenbank P., 2006c; Greenbank P., 2007). The

⁵⁰. video

⁵¹ . video

theme of social justice or injustice is appropriate when we look at how their experience, performance and results may have been tainted because of their non-traditional characteristics.

Some of the issues these students faced stemmed from not belonging to the local traditional elite as we have seen. The second issue is that only local practices are applied, however they are not explicitly shared. This explains why these students are not always able to project local practices (Lea M., 1997; Kingston E. and Forland H., 2004; Ridley D., 2004; Tomalin E., 2007; Lea M., 2009). The hidden inequality factor lies in what the supposed international curriculum has failed to address: its audience. Wakeling P. (2012)⁵² states that:

... Harold Perkins said that academia is the key profession... it the most important profession because they train all the other professionals... so we need to be aware about who the academics are... who is generating new knowledge... who is teaching the... students and do they represent the society from which they are drawn.

Although the process of academic growth relies heavily on individuals' perceptions, thoughts and experiences (Ryan J., 2011) or their own habitus, there seems to be little space or time for students to grow from within their new field:

Socio-cultural theories of learning help us to understand that learning is individually constructed, socially supported and culturally situated and mediated (Ibid., p 636).

Some participants' course experiences were based on what the institutions believe is right and what the staff can teach, not necessarily what their audience needed. The students' failure to perform despite their prior engagement in developing their skills, is disempowering, demoralising and can affect their future performance because of the lack of confidence (Baxter Magolda M., 2004). There was a gap students were often unable to fill, because of the lack of knowledge, access and time:

... [about assessment writing and communication difficulties]... the staff who are working here is not diversified in the case of knowledge and diversity... (Sunil, Phase 2).

... I found some of the tutors intentionally ignor[e] the students or create class⁵³ [discrimination]... (Sunil, Phase 4).

... I experienced some favouritism during some of the sessions... the larger part of the cohort is from the western world... it is surprising there is no one from Africa or Latin America [when] the module of international education focus[es] mainly on these two geographies... (Rajiv, Phase 2).

... the course is basically focused on British ideology... (Fidius, Phase 4).

⁵². video

⁵³. I understand from our discussion that Sunil sensed the tutors favoured some students and ignored others.

The way institutions address these perceived issues is to discharge themselves from the responsibility of students' acculturation, instead they sent them to academic clinics to cure their conditions which seemed to provide insufficient assistance. This clearly demonstrates by whom the field is populated: there are the dominant players, with arbitrary powers, inherited because of their breeding, who embody correctness, appropriateness and rightfulness who firmly believe they are right. That is why when a subordinate population considered incorrect, inappropriate and wrong; they are told to cure themselves. The concept of *symbolic violence* to illustrate the subordinates' acceptance of being "cured" varies across students' belief and how convinced they are of the status and evaluation they have been given.

Separate and added remedial classes do little to the domains of culture, context and emphasises the assumption that these students have to adjust to the dominant culture (Hellmundt S. and Fox C., 2003; Ippolito K., 2007). This only reduces the number of legitimate authors in higher education (Ippolito K., 2007). The quick fixes of providing skills (grammar, vocabulary, sentence structure, quoting) is only seeing the students' issues of their individual reading and writing and disregarding the gap in their understanding of academic practices. The onus is on the students to adapt rather than the institution to take responsibilities to mutually develop the culture of thought processes rather than just acquiring a skill (Handa N. and Fallon W., 2006):

Universities often emphasize that the responsibility for knowing the rules of their academic culture resides in students. An alternative view would hold that this responsibility would need to be shared by the institution and its academics as well; they would have a responsibility to induct students into the academic culture of their institution... and, in that case, penalizing students for unwitting plagiarism may represent an inappropriate response... (Ibid., 2006:32).

The harsh reality is that little credit is given to the extra competencies students have to acquire over and above their course work in order to overcome such an ordeal:

Overseas students [often feel] isolated, socially incompatible and academically misaligned with UK HE norms. However, they are also identified as working hard to overcome these difficulties, with their strengths and achievements not being fully recognised by hard-pressed academic staff who often operate within a deficit model of overseas student behaviour, study and achievement. Studies suggest that lecturers' focus on the language ability of overseas students and do not fully recognise the role of cultural knowledge in academic performance (Kelly et al.: 2009:55).

By the end of the course Dany shared his feelings about the academic tradition of the expression of knowledge which he felt was somewhat exclusive in nature:

... I learn[ed]... there was actually nothing to learn!... most of the academic works are based on the happenings in our very own hometowns and the professors and experts are those... who seek information from us... somebody simply has to build a theory and arrange [it]... to confuse more people... (Dany, Phase 4).

At post-graduate levels, students have ten months to transform a whole set of communication skills, study styles and thought processes; there is obviously little time for them to learn all that is expected of them (Kelly P. and Moogan Y., 2012). The more distance one has from the culture, the more they have to learn and adapt by themselves, giving them even less time. The problem of *academic mysteries* (Bowl M., 2001:157) revealed to legitimate students, reinforces the issues of inequality between the student population and exclusive practices, excluding world perspectives and diverse sources of knowledge other students could bring. As the so-called non-traditional students go to remedial courses which focus on language, they are left alone to work out what implicit cultures they need to learn. This raises the issue of the institutions' rights to ethically recruit a diverse body of students, who ultimately, experience a very different course content compared to those sitting next to them but from more traditional backgrounds.

4.2.5. Perceived biases and discrimination

Participants had left India to escape from social inequalities. However issues affecting their integration and sense of belonging to the new field occurred in the UK too. Not all the participants felt part of their environment and levels of inequalities were observed:

... I found that white people still try not to sit [beside] the different race people... (Javed, Phase 4).

... there are [Indian students] from prestigious scholarship[s]... there are two girls from [the] British Chevening Delhi and another two from Maharashtra... Commonwealth Scholarship and LSE had a party yesterday [for all students on scholarship] but they did not invite Ford Fellows... (Runa, Phase 2a).

About half of them claimed to have observed, and/or experienced some forms of injustice: *For many people from ethnic minority groups, the experience of prejudice and discrimination is part of everyday life (Cassidy C. et al. 2004: 330).* Studies in counselling psychology reaffirm that the impact of feeling discriminated causes a greater source of distress for people who have a lower self-esteem and lower sense of belonging (Yorke M. and Thomas L., 2003; Cassidy C. et al., 2004).

... the Indians living here do not respond very warmly to the Indian students... they often try to avoid me... (Sweta, Phase 2).

... one aspect which made my studies difficult was some of the students' attitude... the Asian students from Pakistan, Bangladesh, India, China, and Taiwan, who had been living in the UK or whose English is good, are very arrogant, and project a superior attitude... towards me... (Sunil, Phase 3a).

In the UK the participants observed situations not so dissimilar to what they had experienced: a sense of unfairness, discrimination, and preferences over certain groups they did not belong to:

... [about tutors] there are some hidden aspects... like still [they] have some racial behaviours... there are extra preference[s] for white people... people are scared of multicultural[lism]... when you book [an] appointment you will never be allowed to cross [the] time limit but if there are English people then they easily talk to them even after the time is over... (Javed, Phase 2).

... there were instance[s] when I felt excluded because the local students were not supportive... (Sweta, Phase 4).

... I feel left out among my classmates, a general tendency of deprivation... (Runa, Phase 4).

One of the ideas behind the Communication Theory of Identity (Cooley C. H., 1902; Jung W., Hecht M.L. and Wadsworth B.C., 2007; Hecht M. L. and Choi H. J., 2012) is that identity stems from its relationship between the social environment and the individual. Therefore identity is seen as a holistic entity formed of layers such as the community /-ies one is in contact with, the communication with their environment, the social relationships created in their environment and the self-concepts formed from these experiences, in Bourdieu's term *habitus*. The four layers of identity are defined as follows: personal or one's view of self and self-esteem; the relational or the mutual construction of self through relationships, enacted or how you are perceived by others based on performance; and the communal identity to relate to shared characteristics of a group identity. The dangers of categorising can lead to over simplification, the purpose of these layers is to try and identify what might occur to students' identities as they enter a new community, where communication is compromised because of various dimensions (social, academic and linguistic) and where there may be reduced levels of relationship with the community, impacting of their perception of who they are if their enacted identity has been ignored and devalued. Therefore these layers are not seen as sealed compartments but working and interacting with each-other. They can also be missing in which case it is referred to as identity gap (Berry W. J., 1997; Downing D., Jones M. and Kinder K., 2004; Jung W., Hecht M.L. and Wadsworth B.C., 2007; Hecht M. L. and Choi H. J., 2012)

These students realised that devoid of their perceived wealth, they were impoverished, because the capital used in their own field was devalued in the new field: Below the Poverty Level (BLP) in academic capital terms. One can hide behind success, it can make you forget your failures, your weaknesses and develop a renewed sense of self: "*Individuals' identities influence the formation of their beliefs, attitudes, and behaviours*" (Hecht M.L. and Choi H.J. 2012:137). When what we perceive as valuable is of no interest to others whose judgement is important, the dominant class' judgement holding arbitrary power in the new field, insecurity and low self-esteem could settle, emphasising what one is: not confident and lacking knowledge. In this new academic environment the participants were reduced to being mere international students from India on a scholarship, with lower level of English, poor communication, and fewer chances to attract others or be part of a group to strengthen their situation: "...unable to draw upon existing

stocks [of capital] to help gather relevant additional capital as they progress..." (Watson J., 2009:672) - Low self-esteem, stress, sense of otherness may have enhanced their perception of discrimination:

... people from [Spain] and Scotland... in fact when they start talking the tutor's tone and pitch automatically change towards them and they at that time are not audible, [like a private conversation]... (Javed, Phase 2).

... we had [a] European classmate... I experienced that our tutor was more appreciative of her because of her origin this made me not very comfortable... (Anu, Phase 2).

Personality and self-perception may impact on the students' opinion and experience of discrimination and the level of stress it inflicts. However other than personal judgement, the environment also contributes to the quality of their experience. Research shows that International students from India, the Middle-East Asia and Africa studying in the UK, the USA, and Australia have experienced varying degrees of discrimination within and outside their academic environment (Atri A., Sharma M. and Cottrell, 2006; Jung W., Hecht M.L. and Wadsworth B.C., 2007; Poyrazli S. and Lopez M. D., 2007; Wei M. et al., 2008; O'Malley, 2010; Smith R. and Khawaja N., 2011). The experiences students tend to face vary between exclusive behaviours, verbal abuse or even physical attack. In this project verbal abuse related to religious belief was very harmful. For some, when asked whether they felt part of the community they decided to openly say: "I'd rather not say" and another said: "Absolutely not" not willing to elaborate.

This sense of unfairness can also be seen when they realised that belonging to the traditional community enabled students to be more relaxed and supposedly enjoy their studies compared to them having to work so hard:

... somebody was telling me that... [students from US and other European countries] initially take things very lightly... people from China and India... [work very hard] it's pressure... we get serious from day one... British, American and European students when it's not assessed... don't take it that seriously... they are enjoying [themselves]... we work so hard and not enjoying a bit... one UK student was telling me: "why [do] you take this non-assessed assignment so seriously"... (Kulsum, Phase 3a).

The literature has observed that students who are legitimate players do better because they just have to invest their recognised social and cultural capitals into academic capital to succeed educationally (Watson J. et al., 2009).

Sections 4.2.3.1 to 4.2.3.5 have tried to encapsulate the various themes around students' issues from the time they were selected for the scholarship to the end of their studies in the UK. The culture shock, the English language, the overt and covert academic practices and the perceived biases caused the most concern. Students realised that they were unfamiliar with the context and the use and applications of knowledge. The expected engagement and performance was a mystery, and complying was based on trial and error. The degree of confidence and adaptation generated mixed perceptions from students, with

some working harder to fit in, others overwhelmed by the differences and suffering from the injustice of not being appreciated for the social capital they valued (Tananuraksakul N. and Hall D., 2011):

A threat to language learners' security, which encompasses public humiliation, emotional attack or failure, leads to fear (Reid, 1999)... (Tananuraksakul N. and Hall D., 2011:191).

While students were eager to fit in (Slee J., 2010) and interact with their environment failure to do so sometimes exacerbated their sense of otherness and exclusion (Kelly P. and Moogan Y., 2012). Research in the area of equity, democracy and participation in education (Allan J., Ozga J. and Smyth G., 2009) is concerned about the social construction of social justice within the educational environment, and that the source of injustice and inequalities is often due to what is referred to as "social capital deficits" when those educationally disadvantaged have "low stocks of social capital" (*Ibid.*: 9-10) a trend that seems to be apparent in this study and discussed in the next section

4.2.6. *Academic de-legitimacy*⁵⁴ - *The deficit model*

We have seen that students were not always prepared for the underlying aspects of the journey which required: "... *new ways of knowing: new ways of understanding, interpreting and organising knowledge*" (Lea M. and Street B., 1998:158).

There seems to be an underlying assumption among institutions that since international students make a choice to come and study in the UK, they have to adapt to the country, the culture, the language, the academic skills and conventions and to engage satisfactorily in their course (Brown L., 2008a; Caruana V. and Ploner J., 2010; Kelly P. and Moogan Y., 2012), emulating the dominant classes. A more personalised approach, involving the students' perspective would be seen as inappropriate and therefore problematic. This has been referred to as "cultural ignorance or arrogance" assuming the students need to learn from western (British) traditions and not the other way round (MacKinnon D. and Manathunga C., 2003; Ryan J., 2011):

[the teachers]... are telling me how to develop a framework for writing... (Ujjwal, Phase 3a).

... I learn how to write introduction and conclusion based on the feedback made by my tutors... it was difficult... (Ujjwal, Phase 3b).

Despite extensive literature in the past decade on the eclectic dimension of academic literacy and therefore the need for institutions to provide a more holistic support to students coming from different linguistic and cultural backgrounds (Spack R., 1998; Lea M. R., 1999; Jacobs C., 2009; Lea M., 2009;

54. Based on Bernstein B. (2000:25): delegitimizing

Gorski P. C., 2010; Wingatea U. and Tribble C., 2012), institutions today still consider students who do not comply to the expectations as being at *fault*. The responsibility to *improve* is placed on students who are sent to *remedial* classes. Their differences are confused with deficit (Klingner, 2007; Gorski P. C., 2010). The terminology used implies a handicap that needs correcting. Instead of perceiving the new student population as a need to change a very senior academic system, a deficit discourse developed among institutions, labelling difference as wrong, and problematic that needs remedial support. The distortion is such that it forgets to address the problems and issues students face, some of which come from those who make supposedly illegitimate students feel inadequate (Brandon W. W., 2003; Ippolito K., 2007; Klingner, 2007; Gorski P. C., 2010). This means that the students' personal, professional and cultural dimensions functioning in a different way which they undeniably rely on, are not only ignored but considered unfit, problematic and in need of correcting (Ege S. and Kutieleh S., 2004):

... international students can feel patronised by the attitudes of academic staff and transition programs that work from a deficit model... (Ibid., 2004:78).

Academic institutions seem to propagate certain values which stem from a specific culture and class of people. Such values are implemented in the institutional practices reproducing social inequalities as they *legitimise certain identities and delegitimise others* (Bernstein 2000:25). The problem therefore is perceived as one-sided: it not seen as the institutions' failure to consider every student's socio-economic and cultural background but as the student's failure to be like the traditional audience. This perception reinforces inequalities by benefitting students' better socio-economic and cultural origins, highlighting the lacks of the non-traditional groups. Unless students have "inborn facilities" and come from a privileged educated milieu (Bernstein B., 1996), in such a short time (master's programme), it seems very difficult to succeed.

These students' journey in India maps a set of knowledge, skills and search for new knowledge characteristic to who they are and what they wish to use the qualification for. Being ignored, unable to feel represented and even criticised when demonstrating who they are emphasises inequality generated by their institution because of preferred privileged knowledge:

... the only loss I had... [was] missing the application of theory in the field which will be challenging in my future work... most of the course [was] designed to identify the problems but does not [give] any suggestion[s] for improvement[s]... (Bikram, Phase 4).

... they [don't] realise the problems ... due to the cultural differences... the worst experience is ego of some tutors... no doubt some tutors are very... cooperative but some are egocentric... they do not know... they just follow the rule as per their personal convenience... (Sunil, Phase 4).

The participants' background, their parents, the school they attended was already perceived as being in deficient supply within the Indian educational environment, illegitimate even in their supposedly own

educational field (in India). It was even less likely that they had any preparation or any benefit from their original illegitimate and deficient *pedagogic work*, crucial to function within a UK HE environment (Robbins D., 1993; Reay D., David M. and Ball S., 2001). They were therefore devoid of any *legitimate pedagogic code* (Bernstein B., 1996:16). The deficit model in the field of education reinforces the problem of inequality (Ippolito K., 2007; Hall G., Sung T. and Wai-Ching S., 2009; Butcher J., Corfield R. and Rose-Adams J., 2012b). In HE non-traditional and international students are perceived as vulnerable because they are perceived as academically illiterate (Brown L. and Holloway I., 2008). It is the rejection of anything different to the prescribed and unchallenged institutionalised practices (Gorski P. C., 2010):

... scholars who have studied deficit ideology... refer to something deeper than individual assumptions and dispositions. They describe an institutionalised worldview, an ideology woven into... society and its socializing institutions, including schools... (Ibid., 2010:3).

Bourdieu's field theory (Chapter 2.4) resonates in the concept of academic competence. Students' perceptions or *individual habitus* based on their own life experiences and influences are obviously different to the expected *institutional habitus* of what is perceived in their institution as academically sound. The wealth or *capital* the international and non-traditional students bring to the academic arena is seen as devoid of value compared to the local currency, because it is different. They are impoverished not because they are poor, but because the host community does not value their wealth. Therefore the only way for these students to be considered competent is to emulate the rules imposed by the dominant agent, by fixing their so-called problems, doing what is considered right and appropriate through support, remedial classes, informal study groups, lectures and seminars, in other words *pedagogic actions* (Bourdieu P., 1979). Bourdieu defines *pedagogic actions* as the agents imposing *academic capital* through academic support systems. 'This imposition disregards the students' own capital:... *I have worked very hard but have not received a desired result due to the evaluation process...* (Amen, Phase 4).

The WP discourse and policies emphasises the issues of lowering of standards (Burke P. J., 2012) which stems from the deficit model assuming the new population is "weaker" and threatens quality. It would appear that there are similarities in perceptions with the fear of poorly equipped international students lowering standards too (Baxter A., Hatt S. and Harrison N., 2003; Crozier G. et al., 2008; Bary P., 2009; Gale T., 2011).

In order to be seen as successful overseas students must leave their own perceptions, accept they are weak and rely of the dominant classes' perceived strength, like Ujjwal did:

... after writing my... paper I requested my classmates [native speaker] to give critical feedback so that I [could] improve... I think this strategy worked well and I got [better] grades later... (Ujjwal, Phase 4).

Four months into her challenging studies at the LSE, Runa (Phase 3a) was advised to attend remedial classes. Runa wants to fit in and unquestionably emulates the dominant classes' practices to gain the cultural capital she aspires to, to fulfil her own and community's needs. By December, she had attended an additional 20 free computer training courses from the Library and six courses on Google search, Referencing and Endnote. She had also attended ten classes at the Teaching and Learning Department on academic skills and confidence building. She was receiving better feedback on her assessed work. This student had no options but learn to apply the rules of the game. With a packed master's programme of ten months there was little time for rest. She reflected on how undoubtedly stressful the year had been for her:

The worst experience during academic life was: too much study load in [a] short span of time... no time for relax[ation]... (Runa, Phase 4).

For the participants, the only direction out of the maze to reach the ultimate destination (success in their performance) was to emulate legitimate practices of those perceived as academically-able. This was a huge hurdle as they had to not only learn how to learn but also perform in their studies as anyone else would be expected to. It would appear to have required them to do two courses in parallel, one that is recognised, the one they had signed up for, the other which provided new knowledge and skills institutions expect students to have upon their arrival. Therefore supplementary work needed to acquire these new skills is not recognised, although it requires a lot of work and discipline and more so for those students who come from international and non-traditional backgrounds. The next section focuses on the sources of their success, and the drive that made them apply more or less effective coping mechanisms.

4.3. Sources of Successes and Coping Mechanisms

This section provides answers to the research questions about the students' successes and their coping mechanisms. It discusses how the participants were first worried about internationalisation and particularly the diversity of the students and staff they would have to interact with. However this worry for most changed into the benefits of diversity. Students expressed varying degrees of disappointment with the formal learning structure. They found it failed to meet their expectation affecting the quality and content of the interaction with the faculty and what they perceived as exclusive pedagogies. To address these issues, some of the participants realised the advantages of learning through informal networks, enriched because of the diversity of the group.

4.3.1. Internationalisation

The participants were at first intimidated and worried about the strong message of diversity among students and professors (Phase 1). Although they acknowledged in theory the richness of diversity, they could not help voice their concerns about the consequences of a multi-lingual and multi-cultural

environment. The existing issues related to adapting to British culture would be multiplied because they would not have to adapt to English only but also to many other cultures' *Englishes*. They felt they might find it even more difficult to be accepted and build any relationships. They would be taught by teachers from many countries too whom they might not understand or be understood by because of the range of accents. They feared this could seriously affect their performance:

... [in the] UK there are... different accents... my concern [is that]... I will [not] be able to understand the lecture[s] properly... (Kulsum, Phase 1).

... [the] British accent is OK but I find... [others] difficult... Scottish... I find [it] very difficult... how will I [understand] what they are saying... in seminars... professors have... similar accents... I'm worried I should miss out things which are very... important for my academic excellence... (Raghvesh, Phase 1).

At the same time, the multicultural dimension was also motivating. When interviewed in India, they were also looking forward to being part of this rich variety of people and to learn from them within their academic and social environments. This aspiration, though low at first, became the highlight of their experience in the UK and although they recognised having learned a lot during their course, the most enriching source of learning, knowledge and motivation was from other students rather than from the course content:

I enjoyed the academic year thoroughly but the best part... was learning from other students... (Ujjwal, Phase 4).

... the best support during the academic journey was my study group... (Shakti, Phase 4).

Be prepared for shocks in markings and supervision which you will hardly get⁵⁵... do not expect much from your [tutors], you will learn more from... students or... readings... (Anu, Phase 4).

The internationalisation of education has enabled universities to provide a global meeting place on their campus. This platform hopes to attract more students. One of the main selling points of their courses is to market the diversity of their students and their course foci. It is unfortunate to see how internationalisation has primarily focussed on the marketing aspects and little else (De Vita G. and Case P., 2003) and this is insufficient to produce the most satisfying learning experience for international students (Taha N. and Cox A., 2010:397):

... this university is so much of market based that it sees its students as a customer... (Javed, Phase 4).

... being in LSE you think they are the policy makers in a way... they shape the society... they come with the theories... so much research... but I was disappointed ... I find they do not do what they teach... [for example I talked with one professor and I thought] you studied in Africa you got a good job in the UK and you live a prosperous life... they write so many books... this was demotivating in a way... it's all about money... [the

55. During this exchange Anu seemed to feel that her supervisor was too busy to see her.

LSE has many eminent people] they are selling it like that... it's the brand they are selling but [the people commitment is not there]... (Kulsum, Phase 3a).

The message across many, and all the HE institutions in this study, is that any potential students accessing the websites will see that the key message is the enhanced learning experience because of the diversity of the students:

1. *University of Manchester⁵⁶: ... truly multicultural— 8,000 international students from 180 countries make our student population one of the most diverse in the UK.*
2. *University of Leeds⁵⁷: ... 4000 international students from 130 countries...*
3. *University of Birmingham⁵⁸: We have been hosting international students since our inception in 1900, and now boast one of the largest international student communities in the UK. The mix of people, nationalities and cultures on campus greatly enriches our learning and teaching environment...*
4. *University of Sussex⁵⁹: We work in partnership with many of the world's leading universities and receive students from 120 countries...*
5. *IDS⁶⁰ at Sussex: Our courses attract students from around the world. Many of them already have considerable experience of international development practice. We welcome the diversity of academic, cultural and professional backgrounds that our students bring to IDS...*
6. *The London School of Economics⁶¹: The student community... is one of the most internationally diverse in the world, with students from 145 countries... students are drawn from all over the world, and from all social, educational and ethnic backgrounds. This mix encourages a truly global and international approach to intellectual discovery and academic life..., which cannot be matched elsewhere.*
7. *London School of Hygiene and Tropical Medicine⁶²: Each year the School welcomes students from over 100 countries...*
8. *Goldsmith University of London⁶³: ... has over 9,000 students and a thriving international community. With*

56. <http://www.manchester.ac.uk/international/>

57. <http://business.leeds.ac.uk/undergraduate/student-experience/>

58. <http://www.birmingham.ac.uk/international/students/index.aspx>

59. <http://www.sussex.ac.uk/international/>

60. Institute of Development Studies (IDS): <http://www.ids.ac.uk/go/teaching>

61. <http://www2.lse.ac.uk/life/AtLSE/ourStudentCommunity.aspx>

62. <http://www.lshtm.ac.uk/study/internationalstudents/index.html>

63. <http://www.gold.ac.uk/international/>

students from 120 countries, we provide a welcoming and broad-minded environment for studying...

Despite their initial fears, the participants soon realised the advantages of being surrounded by a diverse population, not only because of where they came from, but because they shared their wide range of perspectives. These comments could be even better selling points:

... [the] IDS community is highly multicultural and no one nation[ality] dominates... this makes it vibrant and embracing... (Raghvesh, Phase 4).

... [the] University of Birmingham... [has] a very multicultural student population... there are many amazing things to learn and experience... the interactions with a variety of people including peers, professors, other international students and local people was an enriching experience... (Christina, Phase 4).

... with the mix nationalities... we get a clear idea of how [the world] is behaving... people from other countries ... their reflections on their country and their future... that is the greatest part... (Kulsum, Phase 3a).

The degree of intellectual challenge they had to face was at first overwhelming. They appreciated the intellectual stretch they were made to experience and appreciated how students were invited to challenge the lecturers. At first, and for most of them, their experience was motivating because the environment was conducive to studying. Students who came from a similar academic background could take this for granted, however for these students it could be a great source of motivation, fuelling their energy and providing a hard working attitude they might not have had otherwise:

... many students who have a bank loan [and on scholarships like me]... have this pressure... we have to do well... though it is frustrating [we] come under pressure... those who have language... it is more relaxed... (Kulsum, Phase 3a).

4.3.2. Informal learning strategies

The literature on internationalisation of the curriculum and how to promote intercultural learning stresses the value but also the difficulties in achieving the positive exchange of ideas to promote learning (Leask B., 1999; De Vita G. and Case P., 2003; Altbach P. G. and Knight J., 2007; Ippolito K., 2007; Devlin M. and Samarawickrema G., 2010; Leask B., 2010; Leask B., 2011). While presence of a varied group of students from different backgrounds and cultures is a start, it is not sufficient to generate an international learning experience because the curriculum (content or delivery) must be “... *relevant and accessible...*” to the audience generating an opportunity to develop ALL the students’ perspectives but also “...*the skills, knowledge and attitudes to make positive ethical contributions as citizens and professionals in their global, national and local communities...*” (Leask B., 2011:8). Therefore the engagement of staff in generating a global perspective within the students through the curriculum and its delivery is important (Caruana V., 2010). However not all the students felt the curriculum, or those delivering it, was satisfactory:

... my tutor doesn't agree with [what] I share ... they don't see... most of the tutors only try to finish their slides in the class... they don't worry about the class situation and students' problems... (Javed, Phase 4).

...most of the course... does not [provide] any suggestions for improvement... (Sujata, Phase 4).

As discussed in Chapter 4.2, many participants felt the course was very theoretical, impractical, Western-centric and that tutors lacked the international exposure all seen as crucial to obtain a successful international curriculum:

... the course design was good but the implementation was poor... (Jayashree, Phase 4).

... [tutors] are not equipped to teach and have no background of development... (Amar, Phase 4).

... the worst experience was that I had expected to gain deeper insights into development and related issues instead... I got... queer theories and an overdose of sexuality... (Anu, Phase 4).

... [in the course]... there's no space for any international exposure... (Fidius, Phase 4).

These issues generated coping mechanisms that did not come from the formal academic systems but from informal and student-generated situations. Many students decided to work together, sharing their issues, especially if they lived near one another and had developed good relationships. They were supportive of one another (Taha N. and Cox A., 2010): “...Isolation in the network tended to be linked to where the person lived and cultural factors...” (p 396). Many participants felt they could address their problems, share and solve them through non-institutional forms of support (Lee J. L., 2010) because the formal platform was not there:

... this study group has solved most of my problems... (Fidius, Phase 4).

... though coming from diverse cultures and backgrounds... I never felt judged... they were always very encouraging, understanding and respectful... (Swati, Phase 4).

... the best experience during the year... [was the] opportunity to learn from practical experiences of students from other countries... (Bikram, Phase 4).

The majority of the students developed a strong sense of group unity which by the end they recognised as being their best experience:

... the best part... was the chance to meet people from all around the world... it was very useful and I learned to work in a group with diverse ideas, views and opinion... (Sweta, Phase 4).

... [the] best experiences are, interaction with other students that has given a multicultural and dynamic cross-learning environment... (Amen, Phase 4).

... I really enjoyed the group assignments with students from different nationalities... (Anu, Phase 4).

... having a very co-operative and supportive class has been the most treasured experience... (Shakti, Phase 4).

The list of comments regarding the benefits and learning outcome of their exchange is a very lengthy one which supports not only the marketing message but also the literature on social networks and learning (Taha N. and Cox A., 2010). From a constructivist view (Baker E., 2007), everyone has her/his own unique background and in a classroom setting the perceptions to consider are those of the tutor's and every student actively involved (Gallager J. M. and Reid D. K., 2002). Based on Vygotsky theory of social constructivism (Stage F. et al., 1998) learning occurs through a process of social exchange. Within a classroom setting, what the tutor imparts to learners is her/his view and understanding of the message because of her/his own view of the world influenced by her/his upbringing and those who taught him/her too. The moment this message is shared across the classroom, the student does not usually simply collect the information passively but instead processes it, interacts with it, changes it, adds it to existing knowledge or creates a new place for it in the brain. The message takes on unique transformation, unique forms and dimensions because of each student's perspectives, influenced by the physical, social cultural and linguistic worlds. Similarly, the interaction with the new message also influences and impacts on the students' thought processes, values and identities. The outcome is not one but as many lessons to learn as there are individuals intellectually involved in the session. These new networks formed micro or sub-fields within the formal HE field, where the agents who may have been perceived as illegitimate in the formal structure may have gained an active role because of their shared sense of otherness, but also of the value of their original habitus, displaying unique perceptions of their own educational field, that of Development. This is a valued cultural capital among all the members, all motivated to gain more diverse cultural capital, and re-usable to gain academic capital and possibly professional capital after university. The international dimension if explored formally could generate added richness and wealth to the process as students bring in their identities contributing to the academic platform (Taha N. and Cox A., 2010):

... the richness of learning on UK HE courses could also be enhanced through encounters with other cultures, languages and perspectives. Some outcomes are defined by Leask (1999) such as the ability to: Think globally and consider issues from multiple points of view; Recognise inter-cultural issues relevant to professional practice; Appreciate the complex and interacting factors that contribute to notions of culture and cultural relationships; Value diversity of language and culture (Ibid.:397).

Pedagogies that encourage active exchange, group learning and peer support to enable learning have shown to be successful with some students and in particular those from traditionally disadvantaged backgrounds (Freire P. and Saundez A., 1989; Stage F. et al., 1998). The issue sections show how many students felt this was lacking in their course and if the dynamics was poor in their class, the students found themselves isolated and struggling. The multi-cultural exchange brought a new dimension and vehicle to knowledge creation and building.

The literature on social capital in education illustrates the connecting of students sharing characteristics

(bonding capital) described by Bikram (Phase 4): “... *Ford Fellow friends are greater help to me... they were the best sources of support not only in academic writing but also provided emotional and physical support though-out the year...*”; the merging of new groups of people of different background (bridging capital) as experienced by Swati (Phase 4): “... *they enabled me to grow and overcome some of the inhibitions. Together we studied, discussed, organized events (very rare and thought provoking), travelled, shared happiness, sorrows, frustrations, dilemmas and had fun...*”; and linking social capital when individuals with different amounts of power connect, helping one another (Allan J., Ozga J. and Smyth G., 2009). Although the top-down approach of institutional practices made most of these students deficient in linking capital, the informal networks created by students gave them bonding and bridging capital providing the support they felt was lacking.

Those who found themselves alone (Rajiv, Sunil, Kulsum, Javed) suffered more in the process and it was also evident that their performance was compromised as observed in similar research (Taha N., and Cox A. 2010: 401) in (Atri A., Sharma M. and Cottrell, 2006). A minority did not find their classmates very collegial though:

... There was a [study] group organised... I told them if they can include me... but they didn't approach me... maybe because they are all... in the [same] hall of residence... I can manage but I like discussing because it makes things very clear... many Chinese students ... like to hear from YOU but they don't share their ideas... (Kulsum, Phase 3a).

Others participants embraced the opportunity of creating social and academic networks, realising they were not alone to suffer and able to make the study process easier and clearer too (Brown L., 2009):

... the study group and friends made me feel that they too were undergoing [the] same feelings. Therefore [we] sat together and worked as a group... to solve any problems. ... It gave me an understanding of working in a trans-national environment... (Anu, Phase 4).

... we had a group of... students... we used to have a group discussion after lecture... that ... helped me to understand the different concepts more clearly... the best part... was learning from other students and class environment... (Ujjwal, Phase 4).

... I learnt a lot not just through academic, but by the things I see around me and the experiences of different cultures... my friends... were open for discussions ... group studies helped me... with many assignments and project works... the best experience... so many nationals with diverse experiences and sharing [with] them was a knowledge gained in quality... (Dany, Phase 4).

Research about Social Network and Community of Practice (Wenger E., 1999; Wenger E., McDermott R. and Snyder W. M., 2002; Haythornwaite C., 2008; Taha N. and Cox A., 2010) reinforces the value of social exchange to make learning happen, either because it is seen as a natural trait or because of the different dimensions of the exchange through networks. Another element of learning is the degree of involvement explored in Peripheral Participation Theory where the learning in a social context is

enhanced when one feels s/he is contributing too (Taha N. and Cox A., 2010). The three aspects namely: networks, organic exchange and the value of welcomed participation to generate learning are very clearly summarised in these participants' experiences:

... I have gained a network of good friends working in development... (Amen, Phase 4).

... I have gained tremendous knowledge, exposure and developed friends who are invaluable... having a very co-operative and supportive class has been the most treasured experience... (Ujjwal, Phase 4).

Haythornthwaite C. (2008) states that the relations within the networks could be for different purposes such as learning but also to make friends, seek advice and support (Taha N., and Cox A., 2010: 398). Bochner's functional model of friendship networks maps-out three types of relationships meeting psychological and instrumental needs: type (a) *the bonding with students from the same country of origin to reaffirm cultural values*. For example Rohit (Phase 2) was saying he was much more comfortable seeking help from Ford fellows than his tutor because they could understand him better because of the language they use, the way he was thinking and the context he was coming from. Type (b): *the bonding with students and/or academics from the host country, to seek support throughout studies, learning about the academic culture*. This is also noticeable with Ujjwal (Phases 3a, 3b, 4) who felt he was benefitting from having native speakers as critical friends who read his assignments and their feedback enabled him to improve his writing a great deal. Ujjwal gains a form of legitimacy (symbolic capital) as he better fits in the HE field and acquires academic capital (better results). This is possible because he invests his social capital (social groups and network skills to associate with native speakers) to benefit from other players' (native speakers) valued linguistic capital (English language) in the HE field. In other words, Ujjwal's habitus is not stagnant, it does not stop him from performing; instead it is made dynamic by *situated action* and responds to the situation motivated by a need to perform. The *me* of his habitus is followed by the *I* which reflects on the *me*, showing a need to change to fit in. *Situated action* (Joas H., 1986) occurs when, through this reflective exercise, Ujjwal realises he needs to use new strategies, dispositions new to his original learned behaviour. Runa (Phase 3b), on the other, hand had more difficulties making friends, and was more impoverished in social capital than Ujjwal. However, she realised how specific social exchange enabled her to learn tips from others – the cultural capital needed to gain academic capital – so she would go to the pub once a month, not for entertainment but to learn. Runa is Muslim and would not originally view this place as suitable, as she had discussed in Phase 1. However, her habitus is changing and dynamically driven to gain the academic capital she needs for success and recognition from her extended community. Type (c): *the association with other students who may be part of the social network to fulfil the recreational needs* (Bochner S., McLeod B. M. and Lin A, 1977; Brown L., 2009). The network of students who either lived close by or studied together, or shared similar faith generated friendships within and outside the academic purpose.

In this section I have tried to draw on the sources of the students' main successes in creating informal networks to bridge the institutional gap which was the main source of their issues. Their successes

originated from feeling a sense of belonging within a community of practice: a group of students within the same course sharing difficulties and experiencing similar frustrations and needs, and learning together, what I referred to earlier as a sub-field. This enabled new dimensions to their construction of learning, where they felt free to bring in their identities, a place where they were legitimate players. The eclectic process of an integrated skills' exchange from diverse students' perspectives reinforced and enhanced their understanding of the formal aspect of learning (lecturers, readings, essay questions); created knowledge and connections between the new knowledge and that of their own experiences; developed a tangible and more familiar ground for understanding; and finally constructed knowledge when hearing others' perspectives, linking and bonding thoughts, weaving new ideas through the exchange, the use of their own stock of capital: professional, cultural, social and linguistic, to access the new stock of academic capital. The outcome of successful study groups (Fidius, Dany, Ujjwal, Swati, Anu, Jayashree, Shakti) enabled students to feel confident and respected, and able to perform well within their engagement of the assessed knowledge in seminars, during their presentations and when writing assignments (Brown M. B. et al., 2007), these students' habitus adapted to the new field.

4.3.3. *Aspiration, dignity and recognition*

This section particularly answers the research question about how the students evaluate their adaptation process and the sources of their success. The notion of aspiration (Appadurai A., 2004) is relevant because it helps to understand the participants' attitude towards their issues and their coping mechanisms to obtain a certain level of success engineered by instrumental and intrinsic motivational factors. The work on aspiration (Ray D., 2001) defines it as culture and class specific and "... *that the poor... lack the [aspirational] resources to contest and alter the conditions of their own poverty...*" (*Ibid.*:1). The participants' background gave a clear overview of their limited scope. However, the scholarship was the opportunity for a change. It was also a way to change the society's perceptions because these students would have had an education in an English speaking country and recognised institution (Hohenthal A., 2003). This was instrumental for altering their condition.

The scholarship gave them the opportunity to have aspirations and possibly alter their conditions and their community's. They aspired for an empowering role in their field to make a difference. It was only through a form of empowerment such as perceived good education that they could aspire to a better future. The participants' Personal Statements and Study Objectives described the underlying motivation to aspire:

... I want to... carry forward my work to promote social justice... take on a leadership role in my home state of Bihar... contribute to making it a leading welfare state... (Amar).

... I would like to take up a position in my home state and continue to engage with the underprivileged communities... to speak out for their rights... (Amen).

... I... want to... influenc[e] changes in social policy issues [for the]... rights of women and girls... (Anu).

... an MA... will make me a more effective instrument for the rehabilitation of the handicapped, enhance my ability to teach effectively and... bring disabled students to the mainstream... (Christina).

... I am determined to initiate more Mobile Health Clinics in the hilly tribal areas to cater to the health needs with an emphasis on HIV/AIDS and tropical diseases... I would like to extend my influence on national and international health policy planning and implementation... (Dany).

... I intend to develop sustainable and replicable models for alternate livelihoods for the poor... and provide them a better quality of life... (Ujjwal).

... my... training will enhance my professionalism... strengthen my position in the Indian media industry to influence... policies... (Neeraj).

... armed with a higher education [qualification]... I will be equipped to strengthen the government... delivery systems... to reduce maternal mortality and fight global poverty by promoting women empowerment... (Runa).

... this ... will help me achieve the goals... liberating and motivating others who have faced the crushing circumstances that I faced in my youth... (Sunil).

The scholarship provided a new *window* (Ray D., 2001) of opportunity. It was their driving force to be able to have and hopefully realise their aspirations, Raghvesh (Phase 4) saw his studies as a mission: “*The best experience has been mission accomplished...*”.

The students’ involvement in a community of practice within their professional and academic contexts (Kenway J. and Hickey-Moody A., 2011), was the cultural platform enabling them to be better equipped for what they were set to do, giving them an opportunity to learn hopefully how to attain what they were set to achieve (Appadurai A., 2004):

... in strengthening the capacity to aspire, conceived as a cultural capacity, especially among the poor, the future-oriented logic of development could find a natural ally, and the poor could find the resources required to contest and alter the conditions of their own poverty... (Ibid:1).

Irrespective of the participants’ extensive personal, social and academic issues repeatedly impeding upon their progress and exacerbating their engagement and performance, the second measure of success, clearly marked in the study is their determination and will-power. Despite all the issues of being expected to learn so much in such a short period of time with hardly any institutionalised input to address the needs, the students show very strong willingness to succeed. This observation demonstrates the symbiotic relationship between the field and habitus; in the UK HE field, middle-class habitus is the legitimate form because it is that of the dominant agents. When non-traditional students enter a new field, although their habitus is illegitimate, we observe that their habitus changes to adapt to the new field.

However, this change does not seem to erase their own habitus because original dispositions are also observed: they are useful in the new field too, providing crucial resources to cope and to pursue, in this case, their aspiration, dignity and recognition ‘... [qualities] born out of their own field...’ (Watson J., 2009:674). Bourdieu and Passeron (1977) refer to the concept of *rigour*, a perceived coping mechanism as part of their cultural capital, enabling them to succeed in an unfamiliar field despite all the issues they may have to face (Moore R., 2004). It would appear therefore that students would be developing and relying on habituses, both original and adapted.

Research in the field of social justice looks at the concept of identity and how recognition is crucial in demonstrating the degree of social equality in a society (Honneth A., 2004): “... [it is] a vision of justice that aims to establish social equality through the conditions of a just society [by] recognizing the individual dignity of all individuals (Ibid.: 351-352).” In the context of higher education despite the fact that (Tananuraksakul N. and Hall D., 2011): “... they lack confidence and a sense of pride, [that]... they also feel nervous, ashamed, depressed, frustrated, embarrassed and discouraged [and that] their identity is threatened... (Ibid.:196)” like Sunil, Rajiv, Javed, Rohit and Bikram at times, their drive seems to come from the need to be recognised. In the context of access and retention in HE research shows how students' sense of recognition at different levels enhances their identity contributing towards their motivation to succeed. Recognition of individual and social needs generates self-confidence (love from parents, friends), self-respect (legal rights) and self-esteem (community of practice, respect and solidarity) (Fleming T. and Finnegan F., 2010). In this study Runa engages in a dialogue which mirrors this terminology:

... [my institution] has a bad reputation of failing students... the fear factor is there... a matter of dignity... Indian students can build a bad reputation... no one will run after you if you don't improve... I have to run after them... do lots of practice essays to show I care... have a good behaviour and reputation then they recognise it... give you feedback and time if not they ignore you... in large classes they don't remember you... you have to make yourself remembered... at first only two knew me but slowly because of my hard work I am being recognised by my professors that I am serious hard working and 100% attendance plus additional study skills classes compulsory and optional... I attended all... if committed you are good student... you get noticed... and get better chance to succeed... (Runa: Phase 3b).

Alternatively when for example one lecturer decided to never grade her essays and that her grades would be disclosed when she graduated, she was distraught because of the absence of recognition “not knowing the mark... makes me depressed (Ibid.)”

The data collected about students' sense of belonging (see Phase 4) shows the value of recognition to someone's group and self-identities: “... you want acknowledgement as a human being... [especially if you feel alone]... (Kulsum, Phase 3a)”. Out of 20 respondents respectively, six felt that their classmates expressed recognition, contributing towards their sense of belonging; five felt their tutors' did; five also felt that their tutors and classmates did; while four of them had mixed feelings about whether they felt they

belonged to their academic environment; and two said they wanted to remain quiet and did not think they belonged:

... I was left out by... classmate and [felt] a sense of deprivation... (Runa, Phase 4).

...the local students... bossed over many things... (Sweta, Phase 4).

... I did see a problem with... students... from US and UK... they're not ready to open up... they have this complex that they are... superior... (Kulsum, Phase 3a).

The lack of recognition within their academic environment made them move towards their friends and family in India instead (Phase 3a, 3b) where they received other forms of recognition, contributing towards their ability to overcome their difficulties. Recognition generates the motivation students need to overcome their issues, with a foundation made of self-confidence, self-respect and/or self-esteem (Tananuraksakul N. and Hall D., 2011): “... confidence... is an important source of emotional security and a booster of self-worth leading to dignity... (Ibid.:197)”. Recognition enabled students to forge their new learner identities, which they needed to develop especially at the transitional level, among non-traditional, mature, post-graduate students (Field J. and Morgan-Klein N., 2010). This is particularly relevant to the institutional pedagogies, where formal and informal recognition should be carefully monitored and possibly initially more frequent in the form of feedback and acknowledgement of practices (Kenny A. et al., 2010):

Social capital... developed through social interaction with others, relationships with family, peers, networks and communities, has a direct bearing on the formation of human capital. Social capital can provide an important supportive network(s) for individual agency and act as a motivation factor to engage in education... (Ibid.: 33).

Because of their will-power stemmed from their aspirations given by the scholarship and recognition from their new academic environment, some participants were able to make informed changes to their own image and practices to ultimately succeed. Reay et al (2009:1108) observed similar characteristics in their study of working-class students in an elite university, where these students’ “determination, self-reliance, motivation and hard-work... [were] important to academic success”. In this study, their background, their field, although formally recognised as a set-back, can also be seen as an advantage. Because failure was not an option, this unique chance, to be in the UK was their source of strength and perseverance, and despite very difficult situations when others might have given up, they have to adapt and find ways to cope. As they do adapt and do what is expected of them, their habitus changes to fit in, modelling the dominant classes’ habitus (Lillis T., 2001; Burke P. J., 2005; Watson J. et al., 2009) to become legitimate in the new field, concerned with complying rather than fighting against the field to gain academic capital:

... [the best source of support was] my will power... zeal to complete the course... (Javed, Phase 4).

... my responsibility towards my fellowship because I know I am here at the cost of some deserving candidate otherwise I would have returned in [the] middle... (Rajiv, Phase 4).

... to be honest, with a thorough experience in my field of study, I had my goal clear about going back to my country... with such a clear thought, it was easy for me to pick the best and leave the rest... (Neeraj, Phase 4).

... I know my strength and weakness... (Fidius, Phase 4).

... it was personal strength... (Kulsum, Phase 4).

... my greatest gain will be... my master's degree... more valuable than anything else in this world... (Runa, Phase 4).

... [I] have encountered so many problems... this whole process will make me stronger... this is another kind of test from God... we are social justice leaders [selected] by Ford Foundation... it's my duty being in social justice [to support my friend and be strong] though I have huge problems... and bad experiences... [his problems and need of my support was] encouraging and support[ive]... sometimes the trust within yourself... you keep going you think I have to find... forces... I have family commitment... with the USA... with the people who have sent you here... that was a kind of a driving force... they have selected you and they expect... [success]... (Kulsum, Phase 3a).

The participants showed a very strong sense of pride. Dignity has been defined as the concept of self-worth and self-respect (Tananuraksakul N. and Hall D., 2011). Although this definition is satisfactory, in the context of this study I would say that the definition needs to be more inclusive. The need to be respected by the academic audience did not only stem from personal self-gratification but by those who contributed to the making of who they *are*. they are because of their origins, their family, their community they are proud of that; they *are* also because of what the scholarship has enabled them to become, a student, a potential leader for their community. Therefore the image they projected in their institution was of utmost importance for themselves, an eclectic composition of self and group identities some of which are as Indian Ford fellows, from a particular community:

... studies should always be first priority and non-negotiable... maintain self-identity and never get distracted by others... (Runa, Phase 4).

... I am on my own with my own issues and I am my greatest source of support... (Sunil, Phase 3a).

The participants were driven by a need to be seen as competent by their tutors, lecturers, classmates, the fellowship, their family and their own community in India because of their role in representing a professional, social, cultural and national identity they were proud of and wanted to make proud.

4.3.4. Summary

This section has tried to show that the students' sources of success and inspiration to cope stemmed from self or others' support. Successes they experienced in their studies originated ultimately in the characteristics of this unique group of students: their background, the scholarship's opportunity, their

aspirations, their sense of dignity (own field) and the varying degree of recognition (sub -HE field) and not from their institutions' formal structure (HE formal field). The last in-depth interviews carry the strongest sense of commitment providing the drive to work so very hard, irrespective of so many difficulties: most students expressed their sense of pride in the scholarship and that they were committed to Ford, their community and their family. They recognised that challenging themselves and taking the toughest routes were in themselves self-motivating and made them eager to work harder.

Chapter 5: Conclusion

5.1. Summary

This thesis is a longitudinal qualitative field study, which provides a description of a non-traditional cohort of Indian students supported through scholarships as they prepare for and adapt to a master's programme of study in the UK. It aimed to answer four research questions about the students' motivation to study in the UK, their successes, issues and coping mechanisms and how these have implications for academic practices. The answers are explored in the findings and the conclusion. I draw on a theoretical framework based on Bourdieu to critically assess students' HE experience and it finds that institutions do not completely meet the needs of this non-traditional audience, despite policies of WP and Internationalisation. It also finds that these students succeed through a combination of coping methods and their own personal determination not to fail despite the challenges and shortcomings of their new surroundings. The study is situated within the literature on Internationalisation and WP, but also addresses gaps between the two. It provides student accounts that could be valuable to universities wishing to cultivate inclusive practices that address students who otherwise fall into this largely unexplored space between WP and Internationalisation.

Chapter 1 provided the overview of this study which explored the journey and perceptions of the participants in UK institutions. The research questions hoped to obtain a bottom-up view of the students' issues and the sources of their success and coping mechanisms. In Chapter 2, I drew on the literature on Culture Shock, Internationalisation, Widening Participation and Bourdieu, relevant to the participants' characteristics and their perceived experiences in HE. Chapter 3 explained how I constructed and engaged in a longitudinal study of 17 months in India and the UK. Chapter 4 explored the themes and discussed the findings in relations to the research questions about their issues, successes and coping mechanisms. I found that their studies in the UK were perceived as an opportunity to enhance their status in India in the social and professional arena, to gain economic capital and legitimacy in a new field. This agrees with the literature on Internationalisation and the students' reasons for choosing post-graduate studies outside their own country (Immigration Matters, 2012). However, despite their hopes and perceived freedom, students soon faced issues related to culture shock and academic shock. The findings agree with the literature on culture shock and the source of stress sometimes affecting health. They agreed that friendship models of adaptation were helpful at the transition level. Additionally the academic environment is laden with expectations of students' performance only possible among students of privileged backgrounds. The use of technology, the expected language dimensions and the implicit academic culture seem to privilege traditional practices, but disadvantage those who are different. The perceived biases and discrimination all add to their issues interpreted as a deficit, in Bourdieu's analytical framework, by the academic audience. The study shows that despite these issues, students did not drop out unlike what has been observed among UK WP students (Reay D., Crozier G. and Clayton J., 2010). This is so because these students carry huge responsibilities towards the scholarship, their community and

their family, responsibilities that can be added sources of stress unique to such students. The last section explored their success, partly due to a determination born from a life of suffering and discrimination unknown to the host country. The dynamic relationship between the HE field, their own field and their habitus, shows how habitus is organic but can also create new forms based on the field it is based in. On the one hand, this study shows that non-traditional students' habitus may hinder their adaptation and make their studies much harder than the traditional students'; on the other hand, it shows that it is also their own habitus which provides the resources to survive and cope, and eventually succeed, even at a mediocre level, because their life-long awareness of suffering over generations has made them develop and learn to develop resources to fight, an 'embodied state of rigour' (Bourdieu P., and Passeron J. C., 1977).

This study raises issues regarding the preparedness of universities accepting students from diverse backgrounds into the master level programmes in the UK. The length of the course seems to reduce these students' ability to perform and reach their potential like more conventional students would. The institutions' assumptions of students' performance and competence, disregard the time these students need to adapt into their actual course and start learning. The overall lack of time to develop a dialogue and exchange between the institutions' practices and the students', gives little space to transition and acculturation (Jacobs C., 2009). This model leaves students feeling excluded because their capital is illegitimate, their identities unwanted (Archer L., 2007) and not recognised. Their need to adapt to the legitimate practices shows various degrees of injustice, which stem from the institutional practices.

5.2. The Future

This section is a synthesis of the findings and answers the last research question about the implication of this study on HE practices.

5.2.1. Contribution

This study contributes to the literature on the internationalisation of education. The bottom-up longitudinal approach explored the students' transition and adaptation. This is particularly useful because there is a paucity of research into the international student experience in the UK (Pelletier C., 2004). Many researchers (Potter W.J., 1996; Brewer J., 2000; O'Reilly K., 2005) recommend a longitudinal field study, collecting data at various points in time to capture the students' adaptation process, and using a qualitative approach to capture students' world (Brown L., 2008b). This inner world is often unknown to the institutions as it is under-researched (Coate K., 2009; Kelly P. and Moogan Y., 2012). The study addresses this lack.

Secondly, this study also offers a contribution to the literature on WP in the context of non-traditional *international* students, a less explored area compared to local students. The WP agenda is mainly focussed on undergraduate studies (Wakeling P. and Kyriacou C., 2010; Burke P. J., 2012; Butcher J., Corfield R. and Rose-Adams J., 2012b; Wakeling P., 2012), whereas this study is based on students doing a masters'

programme in the UK. The trends, while similar to WP local students' issues, also reveal new issues which are unique because of the dual characteristic of being international and non-traditional, revealing additional difficulties disadvantageous to the students' ability to reach their potential like another other students should. Some of the issues are related to language, some to the fact that they studied in a developing country in schools where quality is questionable, but another issue is the denial of their professional identities in the UK, particularly relevant in post-graduate programmes. The question of social injustice is therefore addressed.

Thirdly, the issues and coping mechanisms contribute to institutions' internationalisation of their pedagogic approach. The findings can add and reinforce current research on a need to expand the curriculum and pedagogies to meet a more diverse audience (Leask B., 2001; Haigh M., 2002; Hellmundt S. and Fox C., 2003; Ang L. L. Y., 2007; Bamford J., 2008; Jacobs C., 2009; Lea M., 2009; Clifford V., 2010; Leask B., 2011; Cole R. and Swami V., 2012). The study also shows the limitations of pre-sessional courses in addressing the students' needs and how remedial courses reinforce a deficit model where the students are perceived to be 'weak' (Berman R. and Cheng L., 2001). This study reveals aspects of higher education practices which students can find unjust, and potentially harmful. The "*laissez-faire*" attitude of the institutions towards the students' issues and the expectation for the student to deal with the problems, questions diversity, inclusiveness and equity (Cassidy C. et al., 2004; Caruana V. and Ploner J., 2010; Equality and Human Rights Commission, 2011; Gale T., 2011; Basit T. N. and Tomlinson S., 2012).

Fourthly, this study can benefit students. The tangible information obtained on types of problems and coping mechanisms, and the reflections advising future students are crucial to potential students. The process of this study has also been an asset to some students in this study who felt that being able to talk about their experiences enabled them to have a more rational view of their situation helpful to addressing it. One mentioned how the research methods as she experienced them helped her learn how to use them which facilitated her data collection later on.

Fifthly, institutions keen to review their international strategy and to engage in a dialogue with students, could benefit from this study. This study raised the point that institutions may need to consider taking more responsibility in the adaptation process, sharing practices with a more bottom-up approach and considering where these students are coming from and how much they are expected to do to meet the requirements well before studying their course. There could be many ways to address the issues brought up by this study. For example, Lea and Street (1998) propose a tri-dimensional model for successful acculturation to academic literacies (Lea M., 2004): firstly, the *study skill model* of academic literacies familiarisation; secondly, the *academic socialisation model* considers a dimension where students are progressively familiarised to the discourse and genre of their subject and discipline (*Ibid.*: 369); and thirdly, the *academic skills model* adds the dimension of epistemological identities, where the process of making

meaning, the author's identity, power and authority are integral to what constitutes the institutional recognition of knowledge. I believe on-going research within institutions is necessary to recognise knowledge brought in by their diverse audience, particularly at post-graduate levels, since their students may already be professionals in the field, anywhere in the world, qualities that seem to be overlooked.

The study brought up many issues about how pedagogic approaches may not effectively help these students to engage, participate and learn as other students may. Research in this area emphasises the need to adopt a more inclusive pedagogical approach where course designers and academics need to know who the students are and what experiences they bring to the course (Tomalin E., 2007) instead of assessing based on their own expectations and seeing the misfit as weakness rather than based on students previous practices.

This research shows how these mature students feel disempowered as their professional experience, a capital they were eager to use, is not valued throughout their academic experience; at times it is even perceived as irrelevant. The level of consideration and inclusion of the recognition of the students' linguistic, cultural and professional identities could be further acknowledged in the academic context by the institutions (Leask B., 2001; Haigh M., 2002; Ippolito K., 2007; Devlin M. and Samarawickrema G., 2010; Hockings C., 2011) and particularly so in taught post-graduate programmes. The development of students individual habitus together with the institutional habitus can be more harmoniously constructed if academic literacies (reading, writing and the cultural and social practices of knowledge construction) are instructed through imbedded courses rather than remedial optional or supplementary classes (Huang R., 2005; Peelo M. and Luxon T., 2007; Jacobs C., 2009; Lea M., 2009; Burke P. J., 2012). The participatory experience of knowledge building, and ability to fully engage, that is personally (*knowledge construction*) in the academic arena (*knowledge building*) (Bereiter C., 2002), has been seen as empowering at the intellectual and personal levels (Levy P. and Petrulis R., 2012). There is also a need to engage in a dialogue where all stakeholders take part and make the effort to understand the multicultural dimension of thought processes, thought making, and theories of learning and expression of knowledge (Kingston E. and Forland H., 2004).

5.2.2. *Implications*

The implications of this study are multi-dimensional: impacting on HE policies, institutional practices and students' experiences. However the main question is an ethical one for UK universities with regard to the appropriateness of accepting students from such a different socio-cultural background directly on to the UK ten-month master's programme. The difficulties for this group in having the time to learn and adapt is practically inconceivable in ten months. Yet students have to. The personal stories illustrate graphically how their circumstances do not allow failure, and the stress consequently placed on them to adapt and succeed is enormous. The question then should be if the universities can morally accept this responsibility or should put more measures in place to support the type of diverse students they actively encourage to

enrol through their dialogue with organisations such as the Ford Foundation. The question is whether such a brief and concentrated course structure enables students to reach their potential. When students repeatedly refer to how rushed the course is and brief the contact hours and content are, and how much the onus is on them to learn and develop their knowledge, one wonders to what extent the ten-month master's programme or the pathways for such students into this programme need to be seriously reviewed in the light of quality and equity (Hall G., Sung T. and Wai-Ching S., 2009).

There are also implications for organisations, such as the Ford Foundation, that seek to place non-traditional students in academic situations where institutions are not ready to work with such new audiences. These students' accounts make it clear that the orientation course in India was useful but can only go so far. The orientation programme can be enhanced but there is also a need for an adaptive process to be put in place at the host university.

5.2.3. Dissemination

Dissemination of this work will be for the benefits of the Ford Foundation New York, the Ford Foundation India, the Ford Students, potential students on scholarships, the institutions interested in this study and scholars in the field through academic journals and applied research through work.

I intend to send a copy of the finished work to the Ford Foundation in New York currently closing all its offices, gathering the ten-year data collected from each country and under-taking a long-term study as to the impact of the scholarship on the Ford fellows. This thesis will contribute towards the India programme and the UK. The office in India though closing is continuing its work locally and the future students involved in such a programme at a local level could benefit from this.

I worked with the India Fellowship for over five years and the students from each cohort have contributed towards my work and studies there. They have formed an active Ford Alumni, a sharing platform for students who have been through educational and professional transformations. I intend to share this study with them too.

5.2.4. Final comment

This study has looked at UK HE institutions through the eyes of international, non-traditional, mature students in graduate programmes in eight institutions and over seventeen months, ten of which were the actual length of their master's programme. These combined six characteristics are each and all under-studied (Kelly P. and Moogan Y., 2012). Their features, such as student's voice, non-traditional-international, mature, graduate programme, more than one institution (Reay D., 2012) and longitudinal (Brown L., 2008b), together explored a forgotten people in an unusual space. Whitchurch (2012:30) concept of third space seems relevant here when she refers to HE professional with "new roles and identities...[which]...are not necessarily within existing organisational frameworks..." (Whitchurch C.,

2012)⁶⁴. This study purposely focuses on participants who did not completely fit into existing trends; they are international but also non-traditional. UK WP policies were relevant yet limited because the participants are Indian nationals; research trends have been within undergraduate programmes, yet these are master's students with no experience of UK undergraduate studies. Although the findings explore issues and coping mechanisms observed in other studies on international students' voices, ultimately the space this work explores is relatively new because of the interplay between the participants' economic, social and cultural capitals. Each characteristic of the study falls within a well-defined literature, yet not entirely, and when put together it all falls between the cracks in the literature on Internationalisation, Widening Participation, and Culture Shock. This study wanted to zoom into the cracks.

Because of the unusual space they occupy, these students' actual experiences may have been overlooked by institutions because of the scarcity of research in this area; the students' involvement and participation seem to be partially invisible to institutions and the participants do say so (Reay D., Crozier G. and Clayton J., 2010). Institutional habituses are established over time and, like individual habituses, can experience change as they enter in contact with different social groups, cultures and social classes, but only if those are visible (*Ibid.*: 3):

... there are other interrelated elements, most notably, curriculum offer, organisational practices, and less tangible... cultural and expressive characteristics. These latter aspects, 'the expressive order' of institutions, include expectations, conduct, character and manners (Bernstein, 1975). They constitute embodied cultural capital—embodied in the collectivity of students, in their dress, demeanour and attitudes, in particular, their attitudes towards learning and their degree of confidence and entitlement in relation to academic knowledge (Reay et al., 2005).

The academic expectations placed on these students are the same as those on any other students: to complete their master's programme through effective participation within ten months, that is what is visible to the institutions. However, these students have also to perform successfully in English, academic English, academic graduate practices and social practices, often a pre-requisite to their master's programme's success; and all this within a very short time (Reay et al., 2009:14):

It is important to recognise that the small number of working-class students attaining places at elite universities, face not only academic challenge, but also considerable identity work, and the discomforts generated when habitus confronts a starkly unfamiliar field.

This added load is invisible to institutions, and because of that the students have to work on their own, this being largely the source of their issues. Studies of non-traditional students in elite universities at

64. "Third Space Professional" concept within HE institutions explores the existence of a non-conventional space making the people who are in it invisible because of the misfit of their characteristics and professional roles. The term space is borrowed and adapted to students' space here because I feel that their unconventional characteristics, and the lack of understanding of who they are by the host institutions, has made them invisible, invisibility is emphasised because of the paucity of research in this area.

undergraduate levels show students with similar difficulties, but over a three-year period where they have much longer to adapt and gain cultural capital (Bourdieu P. and Passeron J. C., 1977; Reay D., Crozier J. and Clayton J., 2009), yet these students only had ten months. The same study also shows that the process of acculturation or “*cultured habitus*” (Bourdieu P., 1967:344) was not through the support of mentors or people from the institutions, but of work of and from the self.

The institutions’ expectations placed on these graduate students and the lack of recognition for all the work they do behind the scene need to be made more visible. Institutions must explore this hidden space and take a more active supportive role. As the space emerges, it can impact on institutional habituses and on the “*interrelated elements and expressive order*” (*Ibid.*: 3). As this space becomes more visible, institutions will need to reconsider how they deliver their programme. This study alerts us to the need to explore further how students of similar backgrounds need to be seen by their institutions, need to be made visible and need to have their identities recognised and valued. The students’ lonely journey of hard work could be travelled within a shared and supportive academic space. While it has been stated that scholarship organisations may need to provide additional support to students new to an educational system, it is also the UK institutions’ responsibilities to adopt an inclusive approach in their knowledge-sharing role, where recognition, exchange, and reward of the invisible need to be integrated in their delivery, and particularly so at graduate levels where the learners, but also the cultural and professional identities of the students, must be valued. Within their internationalisation strategy, UK institutions take on a global responsibility that must be mirrored within their global understanding of their audience and through a more global and inclusive delivery of knowledge where there is a more horizontal flow between knowledge exchange, “flattening the pyramid” of top-down delivery from fixed providers (HE institutions) to receivers (students) to a more dynamic flow of turn-taking of these roles.

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Appendix A

Participants

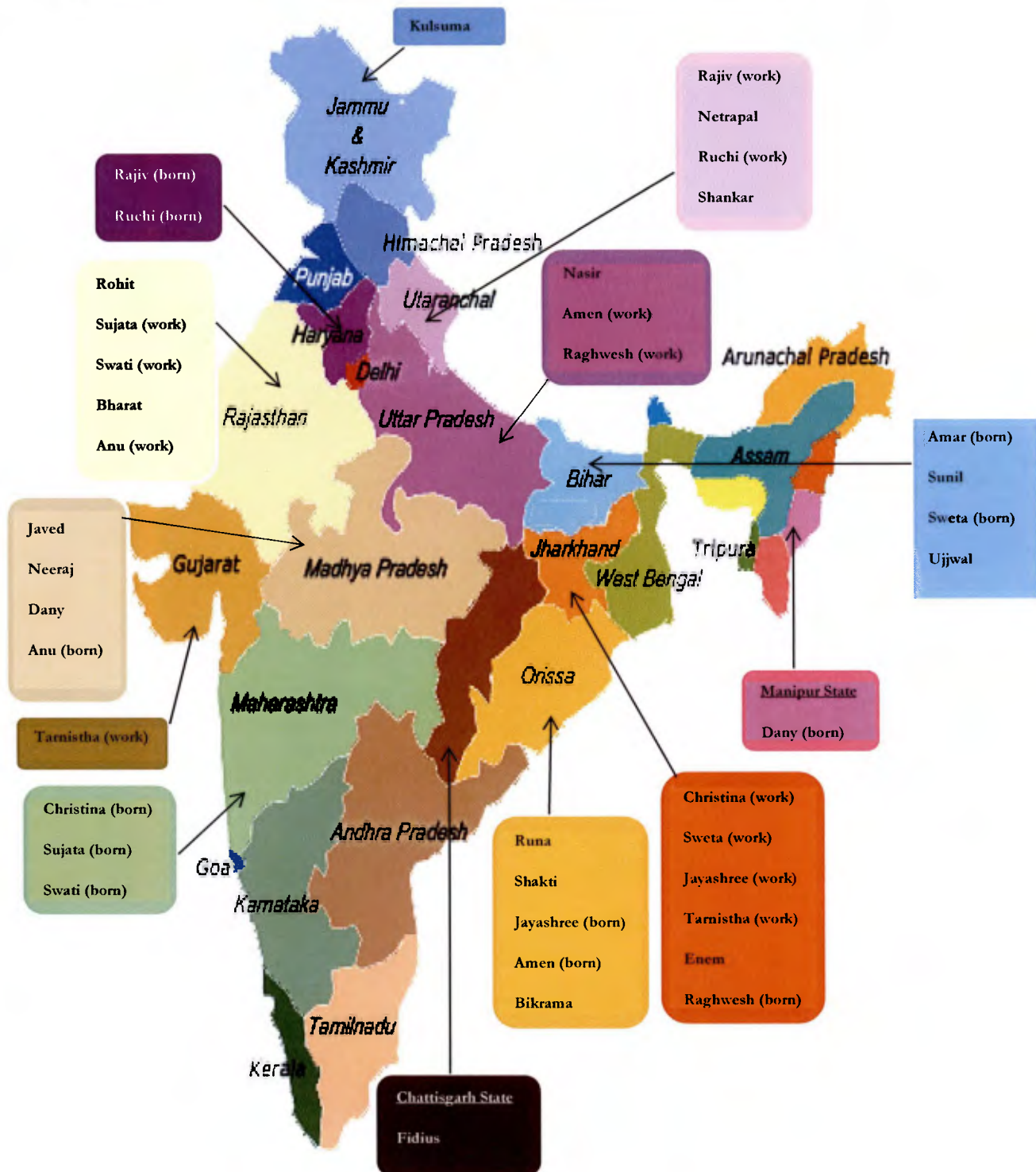
Demographic Information

- a. Geography (India)
- b. Provenance
- c. Personal information (age, gender, marital status
mother tongue, socio-economic background)
- d. Profession and income
- e. Educational background
- f. UK destinations
- g. Field of studies
- h. Pre-departure IELTS Scores

Demographic information

PARTICIPANTS' GEOGRAPHIC LOCATIONS

Birth (born) or workplace (work) – both (blank)



PARTICIPANTS' PROVENANCE

Based on the International Fellowship Program's Requirements (48 fellows but only 28 are those going to the UK)

"Applicants should: Be Indian nationals currently residing and working in the states of Bihar, Chhattisgarh, Gujarat, Jammu & Kashmir, Jharkhand, Madhya Pradesh, Orissa, Rajasthan, Uttar Pradesh or Uttarakhand."

http://www.ifpsa.org/eligibility_criteria.asp

State from north to south India	Number of participants born and working there (studying in UK)
Jammu & Kashmir	1
Uttarakhand	4
Haryana	2
Rajasthan	5
Uttar Pradesh	3
Bihar	4
Madhya Pradesh	4
Gujarat	1
Jharkhand	6
Manipur	1
Chhattisgarh	1
Maharashtra	3
Orissa	5
TOTAL: 34 (born and/or work) in focused states	TOTAL: 6 (born or/and work) in other states

PARTICIPANTS' BACKGROUNDS

Age				Gender		Marital Status				
20s	30s	40s	TOTAL	Male	Female	Single	Married(M)	M+ 1 child	M+ 2 children	Divorced + 1 child
8	16	4	28	17	11	11	2 (Total = 16)	11	3	1

Mother Tongue								
Hindi	Urdu	Marthi	Kashmiri	Bengali &Gujurati	Oryia	Vaiphei	Oraon	Garhwali
15	2	2	1	1	4	1	1	1

Socio Economic Background of those going to UK only (28 out of 48)						
Schedule Castes (SC) = 1	Schedule Tribes (ST) = 4	Other Backward Classes (OBC) = 9	Christian = 2	Muslim =1	Disabled = 1	Hindu = 10 Brahmin, Kshattriyas or Vaishyas/ General categories
Hindu Navak -Bharat ¹	Vaiphei <u>Christian</u> -Dany Oraon <u>Christian</u> -Fidius -Sweta Munda <u>Christian</u> -Enem	Hindu Aheer Yadav -Netrapal <u>Hindu Kudumi</u> -Jayashree <u>Hindu Carpenter</u> -Shakti <u>Hindu Jogi</u> -Rohit <u>Hindu Gwala (dairy farmer-milkman)</u> -Sunil <u>Christian Goldsmith</u> -Sujata <u>Muslim Sheikh</u> -Nasir <u>Hindu Jat</u> -Ruchi <u>Muslim</u> -Javed	-Christina -Amen	-Runa	Muslim -Kulsuma	-Rajiv -Amar -Kumar Ujjwal -Neeraj -Swati -Tarnish -Bikram -Shankar Datt -Raghwesh -Anu

¹ <http://www.friesian.com/caste.htm>; <http://www.hotathrandom.com/IndianCaste.htm>

PARTICIPANTS' PROFESSION AND INCOME

Yearly personal salary

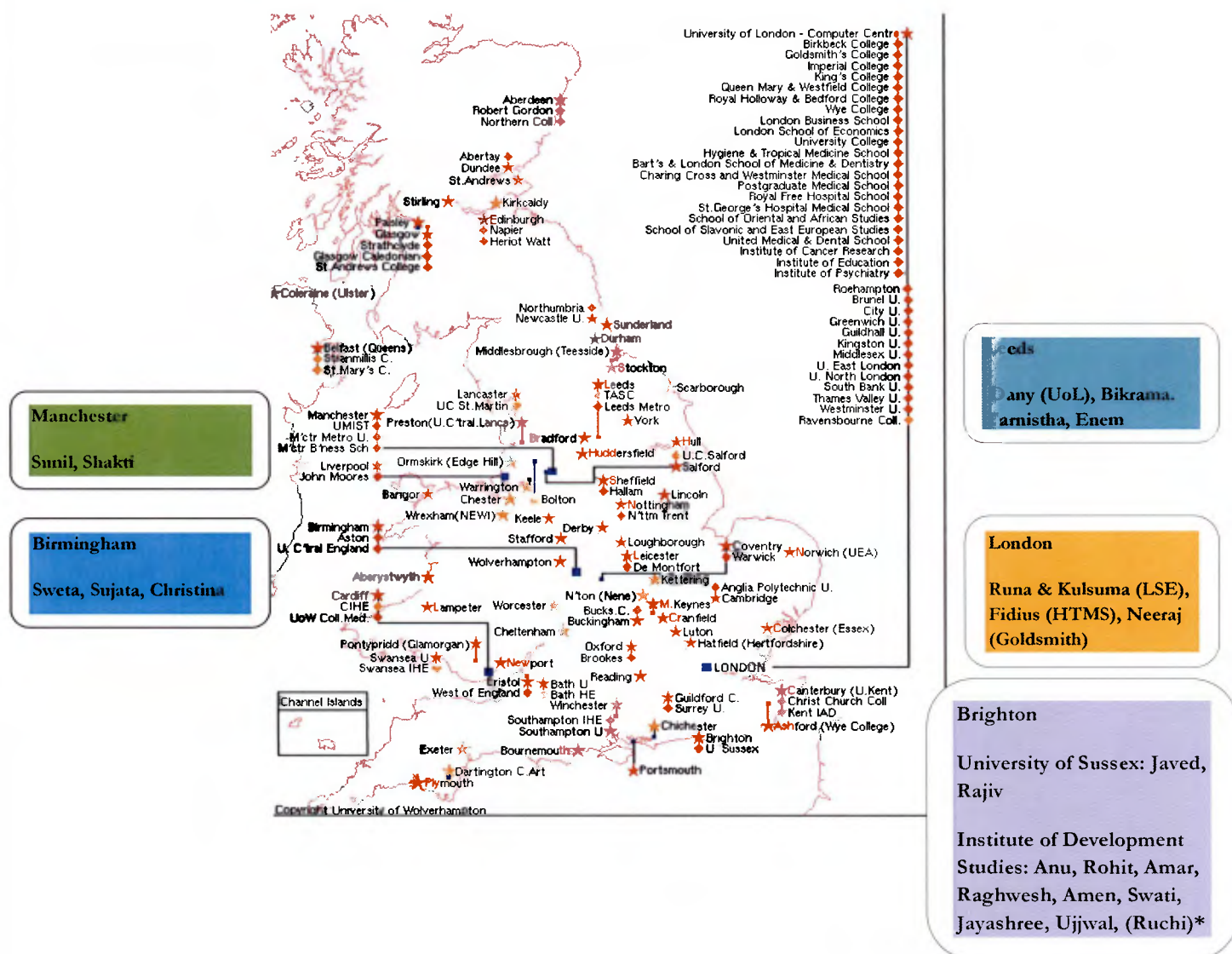
365 (days a year) dependents +1

Name	Work	Annual income		Dependent	/day	
		Family	Personal		Rps/person	£/person
Christina	Member of the Holy Cross Institute St Michael School for the Hearing Impaired	N/A	85 000	0	232.87	3.15
Rohit	Senior Coordinator Jatan Sansthan http://www.jatansansthan.org/	95,400	180 000	3	123.28	1.67
Amar	Regional coordinator Samarthan Centre for Development Support http://www.samarthan.org/	6 000	163 200	3	111.78	1.51
Sunil	Programme Manager Nidan http://www.nidan.in/	283 000	216 000	3	147.94	2.00
Kulsoom	Public Relations Officer Jammu & Kashmir Reconstruction Agency http://ikera.org/ERAFWeb/index.htm	576 000	274 000	2	250.22	3.38
Rajiv	Academics and Pedagogy Coordinator Azim Premji Foundation http://www.azimpremjifoundation.org/home.html	0	412 000	3	282.19	3.81
Javed	Research associate Eklavya (Institute for educational Research and Innovative Action) http://www.eklavya.in/go/index.php?option=com_content&task=view&id=79&Itemid=89	60 000	117 084	8	35.64	0.48 BPL
Netin Netherlands	Sector Manager Shree Bhuvnesawari Mahila Ashram http://www.younfinfluencers.com/index.php?option=com_content&view=article&id=124&Itemid=54	460 000	114 000	2	104.10	1.41
Fidius	Programme officer Transport Organisation of India Ltd Foundation TOI http://www.toi.com/TOI_Foundation.aspx	112 000	362 400	5	165.47	2.24
Runa	Programme Officer Care India http://www.careindia.org/	48 000	398 000	2	363.47	4.91
Sweta	Programme Officer Action Aid http://www.actionaid.org/india/	320 000	372 000	2	339.72	4.59
Ruchi	Urban Development Directorate http://www.sarkaritel.com/states/uttarachal/hod.htm	888 000	420 000	1	575.34	7.78
Ujjwal	Manager Aga Khan Rural Support Programme http://www.indiasanitationportal.org/category/associated-people/organizations/aga-khan-rural-support-programme-india-akrsp-1	N/A	280 200	2	255.89	3.46
Sujata	Programme coordinator Foundation for Education and Development Doosra Dashak http://www.learningnet-india.org/groups/rajasthan/doosra/index.php	240 000	167 760	2	153.20	2.07
Neeraj	Correspondent Voice of India News Channel Triveni Media Ltd http://www.triveni.net/triveni_media.asp	144 000	234 000	5	106.84	1.44
Shakti	Project executive Dhan Foundation http://www.dhan.org/	84 864	241 980	2	220.98	2.99
Swati	Secretary Seva Mandir http://www.sevamandir.org/	600 000	391 656	1	536.51	7.25
Nasir Netherlands	Assistant Programme Officer Association Stimulating Know-How (ASK) http://www.askindia.org/	0	168 000	3	115.06	1.56
Jayashree	Executive projects PRADAN http://www.pradan.net/	84 000	222 840	4	122.10	1.65
Tarnistha	Assistant programme coordinator Kutch Mahila Vikas Sangathan http://www.kmvs.in/	156 000	160 200	2	146.30	1.98
Amen	Programme associate Church of North India Synodical Board of Social Services http://www.cnisbss.org/	155 520	234 576	4	128.53	1.74
Enem	Community health fellow Public Health Resource Network http://www.chmindia.org/	72 000	216 000	3	147.94	2.00
Bikram	Disability and disaster reduction trainer Handicap International http://www.handicap-international.org.uk/where_we_work/asia/india/inclusion_public_health	48 000	470 000	3	321.91	4.35
Bharat Netherlands	Programme coordinator Azim Premji Foundation http://www.azimpremjifoundation.org/home.html	0	384 000	6	150.29	2.03
Dany	Development professional Hindustan Latex Family Planning Promotion Trust http://www.hlfpp.org/	0	216 000	3	147.94	2.00
Shankar Netherlands	Project associate Peoples Science Institute http://www.indiawaterportal.org/post/2452	144 000	175 000	4	95.34	1.29
Anu	Unit coordinator Astha Sansthan http://www.astha.org/	180 000	200 400	0	549.04	7.42
Raghwesh	Programme manager Development Alternatives (Luknow) http://www.devalts.org/	122 000	431 568	2	394.12	5.33

PARTICIPANTS' EDUCATIONAL BACKGROUND - location & medium of instruction

Name	Secondary	High secondary	Bachelor	Master	Professional diploma & certificates
Amar	Bihar Hindi	Evening college Bihar Hindi	Evening college Bihar Economics Hindi	Open university Bihar Hindi	
Christina	Holly Cross Maharashtra Hindi	Christian College Maharashtra Hindi	BEd Bombay Hindi	English Literature New Delhi	Dip. Teacher Training for Deaf Madras
Fidius	Jharkhand Hindi	Jharkhand Hindi	BA Jharkhand English	MSW Pune (1 year delayed – Tuberculosis)	Dip. Labour Law Pune
Kulsum	Jammu/Kashmir English	Jammu/Kashmir English	BSc Jammu/Kashmir English	MA com-journalism Jammu/Kashmir English	
Javed	Madhya Pradesh Hindi	Madhya Pradesh Hindi	BSc Botany Madhya Pradesh Hindi	MSc Madhya Pradesh Hindi	
Rajiv	Haryana Hindi	Haryana Hindi	BSc Haryana English	MA archaeology Haryana English	BEEd (correspondence)
Rohit	Jhunjhunu Hindi	Jhunjhunu Hindi	BSc Jhunjhunu Hindi	MSW (loan) Udaipur Hindi	PGDip. Human Resources Management Udaipur Hindi
Runa	Orissa English	Orissa English	BA Orissa English		PGDip Business Administration Lucknow (house loan)
Sunil	Bihar Hindi	Bihar Hindi	BA economics Bihar Hindi	MA Economics Bihar Hindi	
Ujjwal	Bihar Hindi	Bihar Hindi	BCom. Bihar English		PGDip Management of NGOs Gujarat Hindi
Sweta	Bihar English (Christian schools for girls)	Bihar English (Christian schools for girls)	BA Management Bhopal English	MBA Madhya Pradesh English	
Amen	Orissa Hindi	Orissa Hindi	BSc Orissa Hindi	MSW Maharashtra English	Dip. Computer Application Sakshartha Mission English
Enem	Jharkhand Hindi	Jharkhand Hindi	BA Jharkhand Hindi		PGDip. Jharkhand Hindi
Jayashree	Orissa English	Orissa English	BA Orissa English	MA Economics Orissa English	
Neeraj	Madhya Pradesh Hindi	Madhya Pradesh Hindi	BSc Madhya Pradesh Hindi	MA Mass Communication English	
Shakti	Orissa Hindi	Orissa Hindi	BEngineering English		PGDip (scholarship)
Sujata	Rajasthan Hindi	Rajasthan Hindi	BA Rajasthan Hindi (by correspondence)	MA Madhya Pradesh Hindi (by correspondence)	
Swati	Madhya Pradesh English	Gujarat English		MSc Gujarat English	
Tarnistha	Durgapur English	Durgapur English	BSW Bolipur English	MSW Udaipur English	
Anu	Madhya Pradesh English	Madhya Pradesh English	BCom Madhya Pradesh English	MSW Indore English	
Bikram	Cuttack Hindi	Odesha Hindi	BSc Odesha English	MSW Odesha English	Dip Prosthetic & Orthotic Engineering Cert. Counselling Mumbai
Dany	Manipur English (Christian School for boys)	Manipur English	BA Joseph College Bangalore English	MSW Tata Institute Mumbai	
Raghvesh	Jharkhand English	Jharkhand English	BSc Orissa English	MSc Agra English	

PARTICIPANTS IN UK UNIVERSITIES² - Academic Year 2011-12



² Although I interviewed 28 in Delhi by the time their application was completed 24 came to UK the others went to the Netherlands.

*Ruchi dropped out of the programme then came back to the UK later. She did not contact me so I did not include her further in the project.

PARTICIPANTS' FIELD OF STUDIES

Studies in Development	Names	24/28
Community Development	Rohit, Ujjwal, Runa, Sweta, Raghwesh, Ruchi, Jayashree, Bharat, Netrapal, Nasir MA Development Studies Sussex - Institute of Development Studies (IDS) MA Development Studies Sussex-IDS MA Community Development LSE MA International Development (Poverty inequality and development) Birmingham MA Governance and Development IDS Sussex MA Governance and Development IDS Sussex MA Poverty and Development IDS Sussex MA in the Netherlands MA in the Netherlands MA in the Netherlands	7
Media – Journalism - Communication	Neeraj, Kulsoom MA Television Journalism Goldsmith MA in Communication and Development LSE	2
Human Rights	Amen MA Human Rights IDS Sussex	1
Public Policy	Amar MA Public Policy IDS Sussex	1
Education	Rajiv, Javed MA International Education and Development University of Sussex (UoS) MA International Education and Development Sussex	2
Economy & Finance and Development	Shakti, Sunil School of Environment and Development Studies Manchester MSc Development and Finance MA Developmental Economic and Policy Manchester	2
Public Health	Dany, Fidius, Tarnistha, Enem University of Leeds London School of health and Tropical Medicine MA Public Health University of Leeds MA Public Health University of Leeds	4
Environment	Shankar Wageningen University the Netherland	0
Disability and special education	Bikram, Sujata, Christina MA Disability and Global Development Leeds MA Disabilities University of Birmingham MA Inclusion and Special Educational Needs Birmingham	3
Gender	Anu, Swati MA Gender and Development IDS Sussex MA Gender and Development IDS Sussex	2

PARTICIPANTS' IELTS Scores (January 2011)

Participants' names	Speaking	Listening	Reading	Writing	Final band (from highest to lowest)	Notes
Neeraj	7	6	6	7	6.5	
Ragwesh	7	5	6	8	6.5	
Anu	6.5	6	6	7	6	
Shakti	6	5	6	7	6	
Swati	6.5	6	5	7	6	
Amar	5.5	5	6	7	5.5	
Amen	6.5	6	5	6	5.5	
Bikram	6.5	5	5	6	5.5	
Dany	7	5	4	6	5.5	
Kulsoom	6.5	5	5	6	5.5	
Rajiv	6.5	5	5	6	5.5	
Rohit	6.5	6	4	6	5.5	
Runa	6.5	5	6	6	5.5	
Enem	5.5	5	5	6	5	
Fidius	6.5	4	4	7	5	
Jayashree	5.5	5	5	5	5	
Kumar	6.5	4	4	6	5	
Tarnistha	6.5	4	5	6	5	
Nasir (Netherland)	5.5	5	4	5	4.5	Netherland
Christina	6	4	3	5	4.5	
Sunil	5.5	4	5	5	4.5	
Shankar	5.5	4	3	5	4	
Sujata	5.5	4	4	4	4	UK from May – pre-sessional
Netrapal (Netherland)	5	4	5	2	4	From May
Bharat (Netherland)	5.5	4	3	4	4	

Appendix B

Data

Phase 1: Focus Group Interviews – India January 2011

- a. Information Sheet
- b. Consent form
- c. Interview Schedule
- d. Transcripts (groups 1 to 4)
- e. Themes

Phase 2: Questionnaire 1 – UK Autumn 2011

- a. SurveyMonkey questionnaire format
- b. Themes

Phase 3a: In-depth Skype one-to-one interviews 1 – UK Dec-Jan2011-2012

- a. Interview schedule
- b. Themes

Phase 3b: In-depth Skype one-to-one interviews 2 – UK Spring 2012

- a. Interview schedule
- b. Themes

Phase 4: Questionnaire 2 – UK June 2012

- a. SurveyMonkey questionnaire format
- b. Themes

Phase 1 - Focus Group Interview

a. Information sheet

What is this about?

I want to learn about the experience of Indian students in their new academic environment. This will highlight the key problems the students initially experience and how they solve them. This information can improve the current students' strategies it can also be useful for host institutions to learn to support students better, but also future students.

To achieve this, you will be asked to take part in a four stage process during your academic year:

Step 1: A focus group interview with about 12 students

Step 2: One questionnaire to fill in.

Step 3: Three students will be selected for three more detailed interviews about their experience

Step 4: One questionnaire to fill in reflecting on your experience

When are they?

Between January 2010 to May 2012

Where are they?

The focus group interview will take place in Delhi

The questionnaires will be sent by email

The in-depth interviews will either be face to face, telephone or Skype.

Why is this happening?

There are many parties who will benefit from this: Your valuable input will directly benefit fellow Indians. The UK and US institutions are keen to meet the needs of students like you but lack information, such study add to the existing knowledge in this area, helping universities be more accommodating, if you agree to share the data our discussions generate, helping you have a better experience and maximise your potential.

Who will be taking part?

☐ Up to 48 Ford fellows studying in the UK and the USA

Do I have to do this?

☐ There is no pressure on you from me or the Ford Foundation to take part.

☐ The focus group interview will take up to 1 hour in total.

☐ The two questionnaires will take about 15 minutes to fill in each.

☐ The three in-depth interviews will take about 1 hour each.

- ☐ **To join**, just fill in the 2 copies of the consent form (one for you and one for me) and provide your contact details – thank you.

What will happen exactly?

TIMETABLE

January 2010

- ☐ **Selecting & informing volunteers**

July 2010

- ☐ **Upon your arrival** (a month) I will send you the first questionnaire to fill in identify the initial issues you face and how you cope with them

September – December 2010

- ☐ **After selecting randomly three participants**, we will arrange to have three interviews in this period to talk in more depth about the issues you face and how you cope with them.

May 2011

- ☐ **At the end of your course** I will send you all a questionnaire to fill in and reflect on your experience.

PROCESS

- ☐ **The focus group interview and the in-depth interviews** will be audio-recorded, but your anonymity will be protected
- ☐ **You will be able to stop the tape** anytime during the discussion
- ☐ **Later I will type what was recorded** and you will get a copy if you want to
- ☐ **I will not use your real name** if you do not want to
- ☐ **You can have a copy of everything** I will produce from this exchange, if you like.
- ☐ **The information will be read by members of staff** at the University of London evaluating me, there may also be external examiners.
- ☐ **If more people needed or wanted to read the data**, you will be first asked and have the choice to agree or not

Later

- ☐ **This data will be kept with me**, only and I may want to use it later on. You will be informed whether I will use it or not.

What if I have to drop out?

- ☐ **You can leave the project** anytime.
- ☐ **You just need to tell me.**

If you have any more questions about this project, don't hesitate to ask me.

b. Consent Form

Project title: Exploring non-traditional Indian students' adaptation to their new academic environment in the UK. Identifying issues and coping mechanisms.

Consent Record: Tick ☐ the boxes if you agree

I have read the information leaflet and:

I agree to take part in:

One audio-recorded focus group interview with 12 students ☐

If I was chosen I would agree to take part in

Three audio-recorded one to one interviews ☐

I agree to fill in:

Two questionnaires about my adaptation into my university ☐

I allow:

Isabelle Perez-Gore to use information provided to the Ford
Foundation in my application for this scholarship about my
Background as well as any written work I have sent her ☐

Isabelle Perez-Gore to interview, transcribe and analyse the
recordings ☐

The analysis and extracts from the recordings to be read by
lecturers at the University of London – with the possibility of
external examiners too ☐

The outcome of the study to be used to improve UK university support programmes, as well as
potential Indian students ☐

Isabelle Perez-Gore to publish the results of this study by using the information collected
provided it will be kept anonymous ☐

I understand that:

The recordings and transcripts will be treated as confidential and
will be securely stored at all times ☐

More people may want or need to read the data but it is agreed that

I will be asked first

☐

I am free to withdraw from this study at any time without having to
give any reasons

☐

Your full name:

Date & Signature:

Contact details:

EMAIL address:

Mobile Number:

Skype Address:

Isabelle's Record

I have discussed the project and answered any further questions.

Name: Isabelle Perez-Gore

Date & Signature:

(0044) 07847286521

Skype address: iperezgore1

c. Interview Schedule

Focus Group Interview Schedule (pre-departure / in Delhi)

Warm up: Break the ice by having participants introduce themselves, talk about where they are planning to go, what programme they are interested in and why; whether they have ever been abroad how they feel about it. Then lead in to more focussed sections.

1. Overall cultural information

Which university/country would you like to go to? Why?

What do you know about this place? How did you choose?

2. Aspirations

What do you look forward to? Why?

How/where did you find out about this information? Explain

3. Apprehensions

What don't you look forward to? Why?

How/where did you find out about this information? Explain

4. Perceptions - Projections (academic focus)

What do you think are your strengths which will be an asset as a student?

In what way do you think your strengths will be an asset when you are studying? Explain

What do you think are your weaknesses?

Based on your weaknesses, what issues do you think you will face?

In what way do you think you will address these issues? Explain

How do you hope to overcome these issues? Explain.

What differences between what your experience in India and what you will experience may cause problems in your life as a student?

How do you plan to address these?

d. Transcripts Groups 1 to 4

Focus Group Interview: Group 1

... pauses

Bold: more emphasis - stressed

??? missing words/information – not heard

(?:) interrupted but not identified who

() at the same time

Word? Unclear

Italics Hindi/foreign word

Counter number = timing by the end of this turn

i= Isabelle

CD- CD:

Javoo- J:

Kulsoom – K:

FK

Rohit- R:

Ru- Ru:

R- R:

Netin (may go to the Netherland)- N:

Sunny- S:

Amar- A:

Delhi: 24/1/2011- total length 58.58 minutes - 10 participants

Counter	Transcript	Comments
00:00	I: Ok ... focus group one ...UK... good evening everyone	Testing the recording equipment is working
00: 07	All: good evening	
00: 08	I :Thank you...very much for being here tonight I appreciate after a long day I hope it's not going to be too stressful	
00:14	(many voices: Amar: No...Kulsoom?:not at all)	
00:16	I: He He I hope so thank you you're very generous	
00:18	I: um it would be nice if ...round the table you could introduce yourselves, you know I'm Isabelle um yeah	
00:22	Sunny: err my name is Sunny ...I'm from Bihar...which is err one of the err north eastern states of India...	
00:33	And err where d...where are you going Sunny do you think err	
00:36	Sunny: err ...I am planning to go... either London School of Economics or Sussex...and err	
00:42	I: have you been abroad before	
00:44	Sunny: no not a single time I 've been (able to go? abroad?)...this is my first time I am going abroad for study purpose	
00:53	I: thank you thanks thanks	
00:56	Ru: hi I am err Ru I'm Ru my name is Ru I belong to Orissa and err I'll be studying on community development with specialisation in public policy and university is not yet decided	
1:10	I: mm but you're going to UK	
1:13	Ru: yes... UK	
1:14	I: have you been abroad before	
1:16	Ru: no this will be my first err visit... international visit	
1:19	I: but you've travelled around India before	
1: 21	Ru: yes (at err?)around India I did my Masters in Business Administration from Lucknow India 2004 from Jaipur(ia?) Institute of	

	Management	
1:32	I: mm	
1:33	RU: and after that I started working with Care India as a programme officer in my home town	
1:37	I: which is	
1:39	which is Orissa (i:mm)and the district there are several districts and err I'm based in one of the tribal district	Which one is that? EMAIL 27 th April: Mayurbhanj District
1:46	I: Ok thank you very much..Ru	
1:48	Rohit: hello my name is Rohit(...) err Rohit sorry my name is Rohit err I am from Rajasthan... and I m taking admission in a course I mean development studies in University of Sussex and I'm very much excited about it because this is my first experience to go abroad and ... I have chosen this subject because... I have been working in this sector since 2005 and...during... these years I have learned many things in social sector but I'm not very good at... technical knowledge(I: mm) that's why I want to enhance my knowledge and capacity to... learn new things from abroad ...and another err concern is my err writing part	Real name not written for anonymity
2:31	I: not yet you can..we we.. will talk about concerns but thank you very much Rohit thank you ha ha	
2:36	R: er I am R and a native from Uttarakhand ...err born and brought up in Rohtak Haryana in one of the... hard core (?) land of India err just close to Delhi (i: mm) and err presently I'm working in Azim Premji Foundation Located in Uttarkashi err ion in err loft Himalayas (i: mm) in the boarder state of India and err I'm a student of History and Education Board err from last 10 year I'm in the field of education trying to understand and learn education from children ...and err now I I my plan is too...enhance my understanding in the field of education particularly the theoretical part of education (i:mm) so that I'm planning to go abroad this will be my first time (i: yeah) university is not yet decided but soon maybe hehe (i: mm)	
3:31	I: haha OK do you know when you're going to find out	
3:32	R: yeah maybe next err month (i:Ok) we can decide	
3:36	I: Ok R: I have (offer) two universities one the Institute of Education and other one is the University of Sussex let's see what...	
3:45	I: ok alright thank you (R: thanks)thank you	
3:46	Javoo: I am I am Jadoo and err I work in err organisation (i: jadoo yes mm) yeah (i: mm) I am I am working in organisation which is err part of education system and there err I actually work for the science education I'm also err you know looking for a course which would give me some err critical (theoretical?) base in err mm so that it would be help in my ...existing... working area and I applied for err London School of Economics and err Suss and err yeah University of Sussex for pursuing my err degree course on policy in education	
4:27	I: mm Javoo: and err I also been looking some part of curriculum designing and management courses kind of thing	
4:35	I: have you travelled before Javoo err Jadoo	
4:39	Jadoo: err mmm actually I travelled all over India but I never been in err abroad (i: mm) before this	
4:42	I: OK Jadoo: yeah err you know I give support or organise some workshop and programme for the other organisations also we are also working for education	
4:53	I: Ok...thank you very much Jadoo i: thank you	
4:54	Amar: hello my name is Amar I'm from Bihar it's a north north (district? Eastern?) part of India (i: mm)and one of the most backward districts of India and err I'm working in Madya Pradesh accountability issues with some (?) it's an NGO and err I'm planning err for err I'm planning for err you know to go for higher studies in UK at err Sussex... Sussex is one of my first choice but I don't know when...maybe next month I'll be clear on that... err ...I'm not... been	

	err you know (i: abroad) abroad before ...that's all	
5.36	I: thanks very much thank you...mm	
5.39	Netin: Hello my name is Netin I'm from UP (i: mm) which is err a province of India (i: mm) and I am working in Uttarakhand and Uttarakhand is situated situated in north ...north part of India (i: mm) err the area is associated NGO err since err 6 years I have worked at the grass root level (i: mm) for child right government and err livelihood (i: mm) err my err organisation also associated with plan India (plan international) it is a creative NGO which theme is child-centred community development (i:mm) sooo now I am planning to go for higher studies in international development like objective data we will see about what is err....development standard standards in development issues (i:mm) so it is a key concern of my study so my planning is go to IIE IESS (i:mm) International Social Studies at Netherland (i: Netherland that's right yeah mm mm) but it is not decided I think err it will decide next err month in (?) (i: hopefully)	<i>Add from Nitrapak: I am originally from UP, which is a north province of India. And working in Himalaya in Uttarakhand. where I am associated with a NGO, Which works for community development especially on child rights based on CCCD Concept that is child centred community development. My planning to go European country for higher study and would like to see and learn philosophy of development and human development. My plan to go Netherland but Still it is not confirm.</i>
7.01	I: thank you thank you	
7.03	FK: I am FK I come from Chhattisgarh which is on of the fastest developing err state in the country err I plan to go to UK err my first preference is the University of London Hygiene and Tropical Medicine (i:mm) the second university I wish to study is the (?)...University and err I plan to study err er the public health policy (i:mm)err this will this will be this will be the first time I will be travelling abroad so..I have not travelled I have travelled within the country but not abroad (i:mm)	What is the name of the second university? The name is not clear
7.43	I: thank you thank you mm	
7.45	CD: hi I am CD from Jharkand err I've been working for the disable last since last err 15 years specially for the hearing impaired children err I feel privileged being selected by the Ford Foundation err for the highest education and so I look forward to go to UK in Leeds University (i:Leeds) and the section of a... disability (i: mm) and this will be my first chance to go abroad so a lot of challenges excites and err hopes and trends within that I will be (i: good)	
8.29	I: I look forward to hearing them hehe OK thank you	
8.32	Kulsoom: hi I'm kulsoom and err I'm from Kashmir and I was born and brought up in Srinagar it's the capital city of the state and err I'm planning to study err masters in development and communication in UK and university has not been decided yet most probably it will be City University London or Westminster (i:mm) yeah	
8.59	I: good Kulsoom: err it's my first it will be my first experience abroad (i: OK) yeah	
9.07	I: so thank you for introducing one another maybe you want to talk about your.... initial err... perception of that country you know what you've chosen or maybe why you have chosen this country what is your opinion of that country even if you're told maybe we mustn't have stereotypes I think we have them whatever this is what we've learned this is what we know about it so what is what do you think what do you expect (Amar: mm)of that place you know would you like to share maybe	They had a stereotype session that day
9.38	Amar: mm I am heard about Sussex that it has development-oriented approach and we are working in the same sector development sector that's why I thought that maybe it would be beneficial for me (I:mm mm) and err in Sussex I there are many err students in India who mmm encourage me to (apply there)	
10.00	I: who are these people	

10.01	Amar: Yeah they are working in this sector (i: mm) some of them are working in Delhi in social organisation called (Civic Centre for project government and accountability Delhi?) (I: mm) so they know the culture very well err I don't know from where they get got this information	Is the name of the organisation correct? RECTIFIED BY EMAIL 26 th April : Centre for Budget and Governance Accountability
10.17	I: but you believe them	
10.19	Amar: yeah because (I: they talked about that university to you) yeah (I:OK) so that's why I thought that it would be (better?)	
10.27	I: so that would be for the the university education part of it (Amar: yeah) so you've got a positive expectation (A: yeah) is that right (A: yeah)	
10.37	Rohit: I do agree with Amar(i: haha) because I heard about Sussex definitely it is the best university in UK (i: mm)in (perspective?) of development (i:mm)actually one of my friend is studying right now and... whenever I talk him he tell me about the university facilities and all the study patterns so it's a good exp. experience I think in my opinion	
10.59	I: how does that make you feel that you know somebody there	
11.01	Rohit:I'm feeling very happy to go there but err a little bit scared about it what err type of culture these students they will accept me or not	
11.08	I: tell me about this talk more about this	
11.12	Rohit: err first thing I am scared about the writing part of mine... because I'm from Hindi background I never write in English this is the first time I am exposing to English and I writing in English	
11.24	So what do you think will happen what do you foresee	
11.26	Rohit: maybe I'm very scared about assignment part because whenever they will give some assignments I have I have to complete in one week or two weeks it will be very tight for me because it's difficult to understand (the English)what they (want?) because I don't know words (of mine?)so maybe I need some more help from other students or but I don't know they will help me or not (i: mm) so this is the major concern for me	Apprehension and coping mechanism Language, time management, submission procedures
11.51	I: How do you plan to solve this you have the friends and what else what other ways	
11.55	Rohit: err I'm thinking to solve this problem for making some good friends there (i: hehe) first of all and err I will also take some help from all Indian students there (i: mm) and err maybe the professor and lecturer there I will I will be touch more (i: mm) with the professors for talking more knowledge in English how to write correctly and how to err use words and vocab correctly	Assignment requirements language pb First help from good friends, Indian students MAYBE staff for lang improvement
12.22	I: one of your choice was other Indian students why did you opt for that (?) why do you think	
12.26	Rohit: in...I think in err that Indian students are more helpful than others because I will be new there and I think they will not accept me directly then initially I have to take help from the Indian students	Coping mechanisms Recognise fish out of water Reasons why Indian students Fear of being accepted or not, as an alien students
12.42	I: why do you think they will not accept you (Amar: No)	
12.43	Amar: like Rohit and err you know my concern is the same as Rohit's but err (I:mm) I think err err Indian students I think errr British students or err students from other countries will be will be helpful also because then we will be able to know about their culture and we will easily (i: mm) we can easily discuss with them (i:mm) so I think err it will be err benefit it will be beneficial to make friends	Curiosity

13.13	I : but there is a fear there isn't there(Amar: yeah) that's what we say maybe (Amar: not it depends on individuals) that's right you don't feel so yeah (Amar: yeah) so you're quite happy about that (Amar: yeah so I'm very optimistic about it)	
13.25	I: so what would be your way of solving this problem then you would go to all the students then is that what you are saying	
13.31	Amar: no I (i: seek help from ...it doesn't matter) no on the contrary I think we need to play more proactive role (i:mm OK) that's why I'm very (I: eager to contact with them) yeah everybody (i: OK)initially I don't know in India also it is not necessary that everybody will accept the foreigners so it depends on the individual (i: ha alright) that's why I'm saying it will be I think it will be great advantage it will be helpful(to be in touch it will be many facilities?) make some British friends and from other countries also (I: mm) (R?: but I have...)	
14.06	Amar: ...my concern is the same err English is my problem (i:mm)I studies through out in Hindi medium I never experienced that kind of writing (i:mm) academic writing (I:mm) so I am a little bit concerned about it (i:mm) but I think err mmm maybe in two or three months I think I will be able to cope up with this problem (i:mm) and I have heard about the English tutor classes in there so it would be I would I think I would like to join this	English – studied in Hindi medium- Writing skills pb 3 months to overcome
14.33	I: so that will your solution also (Amar: yeah) join extra classes (Amar: yeah)	
14.38	R: what really I think (I: yes you can) what I really think (so you're R it was Rohit and it was Amar and now it's R talking yes OK) so usually what I think once be in a foreign land err suddenly the condition will be different the environment will be different (I:mm) it will be different it will be not like here (I:mm) first of all (I: what kind of things do you think) one or two two of my friends said it is one of the things is the language (I:yes yeah) now there is a concern (I:mm) so that err one of my concern is err adaptation (I: of..to the culture) to the culture (I: do you want to explain a little more about this) yes what I basically err I'm used to live alone (i: mm) so one one of the concerns I I usually not mean very much intend to be... mix in a group... I take a time this is my nature (i:mm) so I'm going there for one year and I I'm afraid ...if I will take too much of the time it will be late (I: mm hehe) so what I what I what I think mm usually the same concern is mine writing I I am very (I: let's, stay first with the first point) yeah (I: so that habit of being alone and now you are going to be in a group and there'll be social demands) yeah (I: how do you hope to solve that) what I think err in err I believe that more and more I read and I will err study err it will help me to interact in the class once it will help me interact with the class maybe the others like me or they may like interact with me even if others are interacting I will try to interact with them and in the process maybe the we have some good friendship with some of the..(I:mm) my friends there in the class (I:mm) but I will try I will try to mm one another thing I (am very) fascinated about the world I dream to be err to be in the different parts of the world so that mm this kind of tendency will develop slowly I don't know what the reason behind that (i:mm) but this develop very and I I will not even be aware of this tendencies been developing and now I am realising it that this is one of the area one of the area of concern (I:mm) so mmm let's see mm I will mm I am conscious about it and err I will try to come over it (i:mm so so do you think it's important I mean do you think it's a positive thing to be able to be with people or would you find it a problem to have to make that effort) no it is good to be with other people (I: you will find it difficult) yeah I'll I find it a little difficult because (i: why) sometimes when the people say I have a tendency to speak fast particularly in alignment with (I: so because of you then) yeah because of me not because of others (I: ha) and err even sometimes I'm very aggressive also (I:mm) aggressive in the sense I look for my idea and my views I	Problem with language, Adaptation personal habits to change (personality) writing coping mech need to explain a little this section what tendencies Cultural acceptance, protocol for questioning and speaking

	don't afraid in asking questions but culturally I don't know the culture (when some of us sometimes care ?) when I am sitting in front of my friends and they are very new to me I don't know what the impact of my words will be there (I: mm)	
17.44	I: would you like to comment on what he says (R: most of the time I stop myself I stop myself) ahah (R: and this restricts the interaction this restricts the) that's right do you feel he is like that (reactions from a few participants is this .. really)	
17.55	CD: like right nowadays I feel he is very quiet (Amar: he is very quiet) (I: I agree yes) (Kulsoom: I also we were together in a group) (I: yes) (Kulsoom: and he is exactly as he describes himself but I can even exp. err you know err see we feel change he has started (i: conscious) (Amar: there is one more thing I would like to say his expression seems to err aggressive you know) (I: but he's not) (Amar but he's not aggressive) (CD: he's not) (Rohit?: it's a very cultural specific) (R: ...?) (I: maybe if you smile) (Amar: yeah) (I: sometimes just when you speak it will make people hehe people hehe) (Amar: it happens to me also) (i: really) (Amar: yeah... sometimes when I ask a question people think (I: yes Amar) he is very aggressive trying to figure... (i: remember that you know just err) (Amar: yeah so...)	
18.46	Amar: so that's one of the problem also R: ... English is really a problem problem in.... (one or?) two sentence first of the things when I try to speak sometimes the barrier comes barriers means the exact words are not coming at the exact place so that what it happens it makes me conscious it may be it may be possible (I: I see) it may be it may be possible in a foreign set up where the people may not be that much of concern (i: mm) and they may not remind him but here in our country initially when we were use to speak English err there (were?) a lot of fear if I'm if I was speak wrong then maybe the person sitting in front of me and better known to the language may find out some fault so that... (Amar: we laugh you know) (I: yeah laugh and feel shame) (Amar: yeah) (i: hierarchy and all) R: it is not because of that but because of the... tendency and the that means I have fear inside me that is most of that time they come and they (I: your self-esteem then isn't it) R: one of the thing one of the thing	Pb English Losing face, weaker language abilities Status-level of English Fear of being corrected by someone more knowledgeable
19.44	Kulsoom : my concern is also (I: yes Kulsoom thank you I've do to say your name thank you R and now kulsoom) (in this?) language problem because when last time Adam came err of that err cultural discussion and you know we were were hardly able to understand the accent and also and I heard that UK there are also different accents so you know some are very difficult to understand so it's my concern maybe I will (not?) be able to understand the lecture properly you know so (i: so what do you plan to do about this) there we have been told that you just practise you know more and more listening so... (i: have you tried have you accessed the website I gave you) not yet (few participants: hehe) not yet but err I have to do it (i: mm) so that is a solution and (i: maybe but you are not convinced this will help you) not that (i: what do you think you could do I mean do you have and idea or not) no no I think Ok let me (cross the bridge?) when it comes so let me go (I: you will see) yes (i: mm OK) that's it (i: it makes sense yes anything else please)	Adam: one of the lecturers in the orientation Accents problems Coping : wait and see philosophy
20.49	Netin: Yeah yeah... my concern (i: Netin ... yeah) about my English because my English is not good but I think in my native language (i: mm) a lot of (i: mm yeah) I have one idea every topic and every I mean philosophy and concepts (i: mm) but the problem lack of my English err so I cannot easily speak and talk so err (I: how does that make you feel) I feel err comfortable err with err about my thinking (i: mm of course) because I have a lot of thinking I don't know err what is wrong and what is bad but I have a perspective about different issue so I have also multiple (dimensional?) approaches (i: mm) but err my I I very secret afraid about English (i: yeah) so err now I feel (I: so what what's your	English PB Cope: work hard Confident <u>Added from Nitin</u> <i>But, I am excellent in my native language. I have a lot of ideas and view on different issues to related human development, I do not know that my thought</i>

	<p>what are you planning what do you how do you think you are going to solve this because you have to be able to communicate these lovely ideas) yes (I; ..you have no) so now I have to... try to speak more English and listen listen BBC and especially (English?) channel and other movie so err last two months err I have a lot of (i:mm) some err (i: practice) practice but err I'm not err comfortable (i:mm) but I hopefully I can such as if I hard work then I will achieve my goal (i: so you aim is work hard) yeah (i: ok thank you) soo err</p>	<p><i>is good or bad but I respect democratic values and belief in democracy. After completing my higher study successfully, I would advocacy to create an environment where people express their thought without any prejudice thinking. My focus to Asian countries because there are a lot issues that damage democratic values because religious activities are not related to human development and communal harmony. Their hidden agenda to destroy democracy they want that state should be governed through religious institutions</i></p>
22.33	<p>CD: one of my concern is that (i: CD) yes I'm CD (i: yeah) err the Indian pattern of education is entirely different than the pattern of education in UK err first of all err that's right our ... we have got a mm exam different way of writing exam whereas in the UK we have to do assignments and err I going what... I was just thinking (?)... (i: so you 're thinking the way of err of deliv...) (kulsoom: exam,) exam (i: the exam you have to write will be difficult) (: yeah)(i: so just sorry Sunny to finish so what do you h.. what do you think you're going to do about that do you have any ideas how you could solve this problem) err specially that there are mm here we are spoon fed but then there we have to do things more independently to our work and assignment and also so that (i: how do you plan to do that (.?) be independent what does that mean if you've never done it) by my own ways and to get more the err resources library (i:mm)the different library or (i:mm) the different persons can help you one another (i:yeah yeah Ok thank you hehe CD there was Sunny and Ru I think)</p>	<p>Educational practices are different to Indian ones</p>
24.01	<p>Sunny: yeah I'm Sunny err my concern that is disparity between two countries including food and education system (i:so tell us what you think is different because you've been told things you haven't been there so what do you think the disparities are in your opinion what do you think they are) yeah my concern first of all is language because we people are not well versed in the local language of England like like err English we come from a very err poor and not err good vernacular education system (i:mm) so obviously we'll have to face some language barrier and second err concern is cultural discrepancies in the sense of food and other etiquetting of etiquetting of (i:mm) work and err just any other things....err it has been seen that err South Indian people always like to eat some spicy food and err (i:mm) but err European...do not like to eat err spicy food typically European try to (cook?) in the fastest way and manner but people of India and south Indian country are not well versed to execute any work in a fastest manner (i: so are wee saying you are like that) mm (i: because you say the Indian people...can we use..is it you you're describing there is it more you you're describing because you're generalising people from south India) no (are you like that this is more about you) you see it is special perception about England and (i: but the people like spicy food do you like spicy food) I like it but normally it has been seen food is one of the problems for Indian students in England (I; that's right so you think you like spicy food so you might not find it there it is about</p>	

	<p>you you know) yeah yeah yeah yeah yeah (I; and what about the work and the time what tell us what you like to do normally) normally err normally tendency that not err Indian or South Indian (I: or you) might be I need to be specific (i:yeah yeah) we are not our society is not as fast as (that?) should be in educating including study materials or any other part(i: slower at delivering) yeah yeah as you already seen about what we did two days ago you have given us a task about wording within a minute (i: mm)... you said we should have to get target of 500 words in a minute but we are getting one hundred or one eighteen now we are trying to getting to..so we can (i: you mean the reading speed reading) yeah speed reading even in writing because (i:mm) it's so different from doing things (I:that's right) what we are used to English way (i:yeah yeah yeah ...anything else about culture you want to add) err culture we already heard about culture (i: what do you think what do you see) I see there should be not much difference between culture (i: you don't think so) not but in spite of all kind of (?) I think we will face all the hard done and complete our course (I; hehe so you're quite optimistic) yeah (i: thank you the sunny side Sunny) hehe (I; thank you Ru Ru)</p>	
27.29	<p>I'm Ru I I'm in a comfort zone when talking in English and also writing and speaking maybe because of my education (i:mm) but there are other factors which I am more concerned about I I come from a very conservative background and err as I've heard err from the (kind of?) organisation that I'm working it's an international funding agency and there are a lot of students who also my organisation also sponsors as fellow to US and I've heard from many people that's (an?) open culture and err (I; what does that mean) open culture there's a lot of single boys and girls together men and women and beyond studies also and they say the studies is just a formality you can pass out if you have a certain... level of minimum English knowledge and if you read out for err a week or so then you can get the cracks of the entire academic...life style and approaches but beyond it there are cultures where you are bound to get err get other culture shock that may...be carried out for a couple of months and this will create a demotivating factor in terms of me (i:mm I understand) and that's what they said because they know me about my living style and other thing and beyond it also there is an accommodation problem supposed that there are mixed hostels that I have heard men and women can stay together and also there are undergraduate hostels and post and grad hostels and it depends upon how you choose very meticulously and thoughtfully and err I also belong to a very urban semi-urban township and not much idea about how to be proactive and how to search and how to be so smart and how to and where to find the international student adviser and all and beyond it also life the style and err life style in the sense alcohol is very predominant factor and it's very common the way we drink water they drink alcohol and it's nothing like hehe and this is what I have heard and it's nothing like err and err and even Indians who travel abroad and staying after a couple of months they also get adapted to the life style very often and suppose if I say no it's not it's in my Islamic views since I am Muslim and it's my Islamic views it's forbidden then they start making fun out of it and err plus also you know they have I have heard this racial discrimination from all ...ten students ten of fellow my senior colleagues they have been study as a care fellow in (Atlanta?)in (another?) university John Hopkins and also there are five another pharmaceutical company they sponsor as a corporate social responsibility part in my organisation they have a very reserved attitude first as a racial discrimination against south Asians brown skin for example you travel in a train and they say that if somebody Indian or any Pakistani or Bangladeshi students or anyone travelling especially students face so err they won't sit (near?) you in train they say oh brown skin they just stand up and walk out this is what I have heard (I: you mention US are you going to the US) no I'm</p>	<p>What is the name of your organisation? EMAIL 27th April: Care India</p>

	<p>going to the UK (I: what have you heard about the UK similar)UK also similar one of my colleagues studied at Sterling University but she was mentioning these points and err another one was also studying in Bradford University she was Ford Fellow Cohort 1 though now she is in a very senior position and she also when she heard it that Ru.. you are going she said be careful and another very very strong comment she told me that they have also because of the post September attack they have also very reserved attitude towards Muslims and also they said err like if you hold an Indian passport you are respected and if you hold a Pakistani passport you are not that much respected but beyond it if you are a Muslim though they have a very different kind of attitude (i: what kind of passport do you have then hehe) Indian but Muslim (i: ha ha) so these issues so I'm very... (i: so what did you do... how do you feel you will be addressing this... what do you think) I I I also don't know because I don't have much contacts in UK (I; OK) and err I am heavily dependent upon my Ford colleagues (i:mm) mainly Kulsoom and CD..(? you know) yesterday I was requesting them if I called them you do pick up my call because I'm alone (i: do you know where you are going) not yet decided err but err as per my studies err I suggested them I requested for Sussex or for Manchester (I: mm) or any of these good universities (i:OK) almost all universities I've heard in UK are good (i:mm but one?) but (?) (i:you can use my contact also) (anyway for Ford to decide ?)(i: Ok well.)</p>	
32.45	<p>Kulsoom: I have a concern for me is accommodation like Ru.. (i:ok mm Kulsoom yeah you want to talk about accommodation) accommodation because I'm used to study alone so I'm scared about sharing a room with my... no anybody.... else if I have to take accommodation single accommodation then it will be quite expensive (i:mm) so I have to know I'm taking (?) (i: if you are in a similar university you can never know...) but I don't think we will be in a same university (hehe ??)</p>	
33.12	<p>Amar: living cost I err Kulsooma: yeah living cost Amar: I heard London is very expensive and err (I: yeah) Kulsooma: but I can you know I can't concentrate well while somebody else is staying (?)I'll just be (I can't..?) (I: so you definitely can't) yeah (I: you don't think you will be able to adapt) no oh it will be very difficult for me (I; ok ok ok so that's a concern definitely) yeah (I; sharing and)</p>	
33.44	<p>FK: Yeah (: yes) yeah I have two concerns one is err accommodation I heard err (I; mm) I heard in London being very expensive city err and err we need to book early the accommodation and how long I don't know how long for accommodation will take..to tell us that err (we get?) admission to particular college everything depends on that (i:mm) so I'm a bit worried a little bit if I don't get accommodation I mean if I get accommodation far then again travelling cost time err how much time it will be taking so err that is my one of the concerns (i:yeah yeah) another concern is I'm a bit worried about err coping with my studies because there is about 10 years gap (kulsoom: me too?) last err (CS: that's my concern also) (I; do you all feel that way (many voices: yeah yeah) (I; who doesn't feel that way) (I: Jadoo and R you don't feel like that but everyone else at this table you do) (yeah Kulsoom: because we have a long gap Amar: and I have no idea about my ?)he he (Amar: because that will be doubt) (I: that makes a different as well Amar: yeah (I: you don't know your subject and FK sorry you wanted to say) yeah (i: more on this so what do you feel ... will be the problems you will face) FK: well err initially err you see for me my err IELTS test scored less in reading that is my concern first (I: IELTS) what I read err (RU: ?)I'm not able to pick up immediately so it's taking time because I(?) reading and understanding (I:mm)my err reading newspapers our assignments are not like this so (I: ok) so I'm a little bit err I have a problem with that so (I: hope do you think you will address this then) err I have to read more (i:mm) a little bitI have to get organised (extra ?) I have started addressing my problem (i:mm)...?? I have to read regularly</p>	money

	err start... I have started writing also a paragraph (I:mm)so hopefully now we have another 4 to 5 months so... I can pick up (I: use that time you think yeah yeah) and err as we have heard that err we will be going to UK one month early so that will be another opportunity to (I: that's very nice I think) to err there will be other people there (I: what month you will arrive then in the UK) (many answers: june or July I believe June or July)...(I: be in touch then with me then yeah) many voices: (yeah yeah yes definitely...CD: you are support ??? FK: this one month will be very crucial) (I: yes maybe we can meet before you have free time) FK: one month will be very crucial we can see the environment of the university if (I: yeah yeah) hopefully if we get admission I think they allow students in the library or not (I: mm it's open it's open) it's an advantage (I: yeah)so we'll be used to that (I: so so...)	
36:37	Rohit: I also the same concern like FK (I: mm) it's a reading part is very difficult (I: so Rohit is talking here and the reading part you mentioned languages mm) Rohit: difficult because in reading we have to go in one way so 500 words in one or two (hours?)...it's very difficult to understand the words because we are not familiar with er err more vocab and this type of thing so it will...be... very difficult to us... for ..err all the people to understand all the things in one hour two hours I: mm mm	
37:11	(Kulsoom?): Other concern is technology that er you know everything is online (other voices: yeah yeah) you know (I:mm) Other voices: yeah yeah the system is very (I: yes Sunny)... Kulsoom : yes so I: to use the medium for accessing (Amar:?? That much)(Kulsoom?: you know its' not err you know we are not err used to system like that here in India I: so how do you think that will make you feel Kulsoom: it's er we are just thinking that err you need maybe to explore the things and we will try to adopt and we are not other options I: mm mm Kulsoom: so that's the way we are to... I: do you feel ready? Rohit : yeah in perspective of technology I am very excited actually because (other voices unclear) because I'm not good... but I want to learn I: so Rohit you're optimistic you like the fact you don't know because you're going to be learning about it Rohit: I want to learn this type of thing I: so you look forward to that Rohit: yeah Kulsoom: mm my concern is that it will not affect my grades slow typing speed when I writing exams so it won't affect my grades so that's a big concern I: that's a worry Kulsoom : mm you know I: you will be ...pushed back because they are not allowing ...Kulsoom: I know the answer but that I am not able to finish ... you know I: mm FK: when I I: FK yes	
38:22	FK: when I use computer...I don't ... I don't get thought, good thoughts I: mm FK: but when I'm writing I get beautiful thoughts that is my...one of the concerns (many voices unclear) I'm not used to that I: I'm the same...it's it's not about being backwards or what it's just a different style isn't it mm Kulsoom: do we have to write exams also do that I: it depends on the course some course you will find out Kulsoom: OK I: you will find out how it is you know	
38:51	Jadoo: Actually err I am not scared means some of these parts like err the technical part, or the lan...the language part because you can be very much acquaint with these things within a month let's say two...err but you know what is my concern about see as the as I am reaching towards the departing time you know more and more thoughts and err coming in my mind like er err my wife is ... saying that err she will be going err with me see the baby is not only the... her responsibility I: how old is your baby Jadoo: one year I: oh so... Jadoo: and she's saying that you have to take care of her you take her with err you I: family issues it Jadoo: yeah these kinds of things I: it's quite stressful in the J: yeah it's very stressful I: how you 're handling this J: err I don't know but I err I am thinking to ask some person from the IFP so I could take both of these peoples with me or otherwise I'll have to manage some... means I have to do some work over there so I can you know err I:	

	<p>support them Jadoo: yeah support them I: and if they come what would they do J: mm yeah at least err she can take some classes err I: English classes J: English classes or anything else she can do I: what does your wife do here J: actually nowadays she's not err doing anything I: because of the child J: because of the child otherwise she was a teacher mean she was a curriculum designer or in the I: oh OK she was in education J: she's in education I; so that means she may come with you or not you don't know yet J: yeah I can't say this thing... right now but err I have to decide because I have to take her otherwise it's not ...going to be easy for me I: and for her as well J: as well yeah I: yeah J: definitely I: I see I see so that's a personal issue of your departure isn't it J: right I: big concern J: yeah and it's you know it's also err somehow I can say blocking my head to you know going ahead I: yeah J: like this</p> <p>***</p>	
40:46	<p>Jadoo: ...and second thing is that see like err Ru said about the concern about you know conservative families and all those things I: are you from a conservative background as well J: yeah I: mm mm what does that mean to be from a ...describe what that means because it could be interpreted in different ways so what does that mean what is it give examples please J: coming from any kind of system in which you try to apply or I: can you give examples for you in particular J: err value systems like err I will not err drink err alcohol at all I'll not you know go for a place where these practices happens and err I'll do some kind of pray in my day time I: do you pray five times a day J: err not 5 times I: no J: but whenever I find time I do because it helps me to concentrate on my work I: mm J: and this is the kind of very you know connected things I: mm J: so err I don't know how these people means they will allow me to do these things or not...these are these kinds of concerns these are the things coming in my mind and err second thing that err not only the...the...err women and sexual harassment I heard that err the male also get this kind of sexual harassment over there so yeah there's also CD: ohh (?)... J: yeah so I heard this R: mm J: yes I: What do you understand by that what do you think perhaps happens give me an example of what you, how do you understand that kind of thing, what could what could someone say to you for example J: err like err if you err see err don't support any girl...err those girls might come in a group and you know they can do kind of (K: err do what?) J: yeah this kind of thing I: abusive language you mean K: no J: language you know but they do extra (harassing) I: oh OK physical J: physical I: so you're worried about that J: right I worry about that also</p>	
42:47	<p>...it is not the academic critical learning but err I am more concern about you know I: mm J: about the personal (planning? or training?) like err in India we don't have the err some kind of err we can say err ... a very organised you know about personal ...life so we are not that much organised in our professional life as well so it's a kind of training also so it's a ... dilemma of mine if you will not you know attach to these people in err those areas then how will you be (?? credited??) these things I: mm J: err I: so how do you think you will have to change from what you do normally can you give an example J: err see what I and what can do that like err I'll means not only part could I make sure I; mm J: err if you can find some (good?) people if you go through your faculty I: mm J: like mind people who can help you to err teach their way of thinking their err I: oh OK J: way of thing and how they organise their life I; and then you get ideas from them you mean J: yeah I: so using J: it's a matter of you know of personal (?) leadership I: yes J: because in India we see leadership let's say in heroic manner some hero will come and you know solve their problem I: mm J: but we don't have the notion that we can you know err you can organise your life so that...that your life can you know help yourself I: mm J: go ahead and I: all of you have been selected because of your leadership skills this is</p>	CD you wanted to say

	<p>very important for Ford (voices: yes) I: so you must have something what do you understand by this label that you have been given because you have it what does it mean to you then what does you feel worried about this but at the same time you been selected because what do you think you must have something no J: see yeah yeah I would like to add in this thing I'm Jadoo actually yeah so because you see it's not only the words these are the matter of practices and how you visualise the things and see the situations around you I: mm J: so if you visualise you own (?in...d)and you relate this thing with the community and all the people and you are very sensitive towards others (peace?) and others' issues I: mm J: then it can be possible but in Indian tradition we don't see this kind of you know we can working habits among us I: mm J: this is possible I: you mean the discipline J: discipline</p>	<p>something here? Unclear?</p>
45:08	<p>R: one another thing I'm R I: R yes R: yes I'm a student of history and err I: history R: history and err UK is the one of the most developed country in the world there is no doubt in it and err I: you tell me in two months or three months or 5 months and change your mind maybe R: yeah and most of the time it is fastly developed after 1600 AD I: how do you know that ...historyR: I'm a student of history I: OK R: and then we have a legacy our historical legacy 1600 to 1947 I: hehe R: but that is a different context I' not worried about that I: hehe R: because the world has gone like that not only in India but elsewhere in the world even sometimes England was under the control of Roman... Roman Empire I: alright R: this is not a problem for me R: one another thing is there I find leadership is a concern ..I think the...I think the people there err what I heard from some of my friends are more rational more straight forward and err they they they... believe in reason and emotion parts are somewhere being lob-sided I: hidden R: hidden so that we Indians are very emotional I: mm R: I'm particularly (excite?about) of myself I'm rational also but particularly I'm emotional: mm R: and I am not able to present my emotions in front of others but if I feel that there is no value of emotions I've been hurt and I can (doubt)? myself I: so how do you think that will work or not work in UK if you ...you 've been told by your friends that it's more rational R: yeah but that that may not be true just I have to see because people all around the world are not same I: mm R: so then may be the people also I: mm R: different type of people like me(we?) have here so that I I am able to find some of my good friends here err from different backgrounds so that it will be equally appliable appliable in the west also because if it is a ratio if it is ...rationality is there people are not the same everywhere and you will find a different sort of people that is one of my problem actually err the problem is this err the foreign land you are entering there you are there for one year only not more than one year and in one year my aspiration is to understand the people also to see the world also I: the world or just that (many voices...???) even I'm saying world yes I'm saying world because I have heard there will be 20 nationalities in a department so that I'm using the world I: I understand R: ??? (large world?) I: it's true you will not be alone R: yeah that is one of the thing I: lots of countries (many voices unclear???) Yeah yes) R: I want to understand that also I: yeah R: and I want to rela...relate that with what I have learned so far I: so what are you afraid of that you will not have time maybe (what are you saying?) R: I will not have time (?) I will not have time you know because the way err the expectations they are totally different we have here I: what are the expectations there R: expectations means suppose that if you have to excel in your studies if you have to be good in your studies you have to work very hard so what if you have to read two books in a week we are not used to that I: mm R: even with my English and if some good writers then maybe a lot of jargon (laughs) then we will have difficulties that is not very easy and then you don't have a friend around you so that I think I may have to look for some of err I may have to interact with one of my professors</p>	

	even with some other friends through net-working and try to resolve out as fast as the things comes to me I: time R: yeah I: you are worried about time issues R: yeah I: I understand	
48:40	Amar: that's a problem concern me also because I'm very emotional I: mm A: yeah I: you don't show it (laughs) you are very calm and A: yeah emotions and as you said that there's no space for feelings I: mm A: in UK I: mm A: and err in university so I: but let's say with your studies that you have to work with A: then it might not be possible to share and err you know I I feel alone and er.. I: you say you're emotional (A: yeah) for example can you expre... illustrate an example when you... A: I'm sensitive I: mm so...A: don't feel comfortable with someone you know and some I: how do you react (A: yeah)when you are emotional you get quiet or you get vocal I mean how do you behave normally I mean do you start talking about your emotions or you're more keeping them inside...A:I..I just keep inside R: I reflect on that...and it hurts me sometime (I: mm)when I do reflect I reflect and I find fighting my me I: mm R: not outside I: but do you think in UK people are not like that is that right A: yeah I: so you're worried about that A: yeah I: mm	
49:49	Kulsoom: and this is the problem with me I'm also... emotional emotional in the sense (A: me also ...few people talking--- unclear)...Sunny:...??? it cannot be a man (CD: I know but??be different)I: wa wa...one minute so sunny you're saying that if you're not emotio...if you don't have emotions you are not a man you said S: yeah obviously it is not he is not talking (?? In any sense??)A: but but (unclear voices ...CD:...emotions is?)I: that's your opinion yeah (??? other voices)A: but my point is... people err...you know I:Amar yeah A: see in different ways (R: yeah ? CD:? Sunny:?)CD: ?? for emotions..Sunny: small things??(CD: ...???) A: ...small things can affect me I: mm you get you get hurt easily A: for... in my...err ... for example there is not that much for Muslim... I: mm A: so it's very practical and I: he gets... A: he thinks in a different way so it's err ...	CD again you could not express what you wanted to say...sorry about that. Many of you may want to add to what they could not say here.
50:38	Kulsoom: for err I: kulsoom yes what do you think K: just err different like err...I get err irritated for example err my err I just missed that paper... topic... so...I was asking everybody did you get it err but nobody was responding you know mmm so I get irritated I everybody should know you you can discuss or you know nobody was responding so... I ...feel like that you know I get very much irritated so maybe if sometimes I will ask...mm... somebody in the classroom in UK something like that happens I: so how does that impact on you next what happens next K: err I err you know I don't then I start detaching from the people you know I get a different way of these people I: mm K: then you know that err I I cope up with everything you know I d every dam thing I: mm K: go along... but err I: you get frustrated K: yeah I get frustrated and err and hurt also I: mm mm mm K: you know that how can be people like if there are if we are in a common group and read the assignment the topic was just how to pass it and just inform you also or when I I will just ??? to>>??? No actually say something that don't worry or no I don't know nobody was responding I: yeah K: very cold I: mm: K: what kind of people you know I: yeah yeah I understand K: so... I: yeah yeah so...	Injustice hurts lack of group support –unfair – feeling ignored
52:02	Jadoo: actually I I also want to add in this point I: mm mm : J: I'm... Jadoo err I've err... in India we... don't ...err see... means... these professional figures like teacher or professors say (?) the servant of anything but we see them I say very authoritative figure and then don't raise any questions on them so it's very related you know very emotional part even you can't see all these things very rationally and then (I: mm)but in the western context see it's very rational thing that err it might be some problem from the teacher side you may not be err like say wrong err like this so they see both the things but in our India like me I feel OK I might have some problem in me but that's why I should have to be more you know err about the reading part (I: mm)	Contrast between emotional VS rational behaviour Seeing both sides without getting heated up in UK?

	say or that writing part I: so that means you put more the blame on you J: on us yeah I: so in UK if you do that so then that's not J: yeah I: that's not going to make you go forward OK J: yeah	
53:06	I: how do you think you can change that do you think you can find con...you will be comfortable changing this easily or...J: no it's not going to be changed very easily but I think if err the teachers will help us like in the err western countries they are very helping in nature they see both the sides I: how do you know that J: err I heard these things from my Ford fellows and from my fellows who come from the...err I'm err I'm forgetting the name I: no problem yeah mm J: err England err but err he came for some internship in our organisation I: mm J: I really err I heard so many things from him only he said err you find you get lots of help from the teachers and your faculty members as well your academic advisors I: mm J: so there are a kind of support system there I: yeah J: and err in these support systems help you too you know change your thoughts and you know wor...mm working err (CD: ? stress reduced) I: this will happen to you all J: yeah definitely definitely UI: yeah J: that's why we are means already said it is not only the academic development but the part of training our you know err changing process I: mm that's right J: yes	Needy assumptions
54:12	K: in fact it should be there support system like in term ...because we are going to study we are not you know I: mm K: on a picnic I: mm K: so err if you are doing an essay somebody at least guide you you know if you even do an assignment at least give a direction OK you have to do this you have to do that that kind of support at least we I expect I: that's what you expect K: yes as I: mm K: it's err I expect it should be there there should be someone to guide you I: mm K: errr it should not not it's not going to write an essay for me or at least no you have to concentrate on this book you go there you will get it there that kind of thing I: you have that kind of support K: yeah I: mm OK is there anything else you want to add	Expectations support is there
54:49	J: yeah I want to add one more thing that err the students of western world actually very much forgot about their objectives you know and cause of their lives but as far as concern this thing to me I find that even till now I am very much confused about modules what how should I module I should go or I: mm I think it is part of the American style of err of education K: mm I: I think in the field especially academic talking about education it's probably going to be decided for you what course to take J: mm I: so you're not going to have so much of a choice perhaps there's ..it has been shown when I was there for one of the sessions J: yeah yeah I: it's...s...just to clarify you know this err when you know which university you go to J: yeah I: have a check in a month or so you will know whether you have to pick your modules or not but usually it's quite...prescriptive you know: J: ?? I: you know it will be J/CD: option I: options yeah yeah K; you can choose options I; when you start you choose later first you don't want to go for choosing you know take what they give you (? : yeah – few voices) I: and then after a while you'll be able to decide (J/A: ?) I: Oh I realise I don't have a lot of lectures and I really would like to improve this so then you can start...second semester maybe or (Rohit?: very different) I: or maybe a month later you know J: yeah I: yeah so don't worry too much about that bit I think J: yeah but there are actually some more (more issues?) I: definitely definitely J: like err if err I find some very useful quotes in some other college or other university or in other sessions how I will cope up with that thing how will I get admission other you know (see to?) you know to compete my all (data ?) I: mm mm J: the kind of thing coming in my mind I: yes definitely I: you think I must have a name am I doing the right thing J: right I: yes and such such a short time J: yeah yeah R: last last...	
56:37	I: R R: last one week has finally realised me that you should be on your foot now I: mm R: because hehe because I: oh dear hehe R: because	

	<p>I'm going for the study in education I: mm R: and even I have work experience and then a little bit I read also but not that extensively I know only little about theories so that now I'm looking to read at least 4 and 5 good books before going to before joining my course and I: good idea good R: and err I I 'm looking for sociology of education sociology this this is the subject which fascinates me very much the sociology of education err because I want to understand society through it then reflect on the education what sort of education we have and what role the society play in it and how the society decide the curriculum of err mm education I: mm R: so this this is the subject which is ... which fascinate me so I am looking to read a lot of books because I don't I don't know anything about sociology so far I: mm R: and as far as the theory is concerned I: mm R: although we are living in a society and part of society so that err sometimes what happen people may be saying this the theory of this person then I realise that OK a little bit of this also ...know hehe I: fine R: but err I'm looking to read at least three and four good I: do you feel happy about that or you're worried about the fact you realise you have to do all this are you happy about that (many voices K?: yeah...we have?? R?I think??) R: I feel like (doing ...want read that ?) I: good R: so that if others know it is good to know something I; hehe R: instead of living in the dark and you don't know anything I: yeah R: iii it is not the fault of others but it is your fault I: mm R:so I'm looking to read at least I don't know how far I will be able to do that but at least mmm sure I: we can talk again you can tell me how many books you read OK R: yeah (laughs???)I: when you're in the UK you ll tell me R: yeah definitely I will</p>	
58:31	<p>I: Ok it's getting quite late (Amar?: mm we have talked too much about ourpersonal...I: no too much Amar: I think...I: I think it was very good Amar: yeah I: thank you for sharing I hope there are some good things you look forward to Amar: yeah yeah I: err what we'll do from now we can end and thank you very much for sharing I do want to talk with you about some things maybe you raised your concerns thank you very much for your time (many voices: thank you) (58:55)</p>	

Focus Group Interview: Group 2

I= Isabelle

S2= Sweta

R2= Ruchi

U2= Ujjwal

Delhi: 27/1/2011- total length 12.52 minutes - 3 participants

This small group of three participants is only a 12.52 minute- exchange as they could not join the focus groups but wished to take part – This was a quick after lunch exchange at the Habitat entrance before their next session. This explains Noise level and the brief exchange.

Counter	Transcript	Comments
00:00	I: OK thank you very much for being here the purpose is to talk about your... apprehensions and what you look forward to you are all going to UK ...if you'd like to introduce yourselves you may want to use a different name... or an initial during the interview thank you	Because of the spontaneous decision to take part there was little time to prepare them (15 minutes)
00:17	S2: Err I am S2 from... India and I have chosen UK for my ??? I: what's your state in particular S2: mm I'm from Jarkhand I: mm... and your subject I have chosen MA public policy and management I:OK thank you	For anonymity using different names for each participant
00:33	R2: err very good afternoon myself R2 I'm from Utrakhand and err I wish to go to UK to study public policy I: mm thank you	
00:43	U2: my name is U 2 I'm from Bihar... India I'm from Bihar state and I work at grass root level ???programme and I'm going to UK for my ??? community development ??? MA development I??? : OK right so you have chosen UK and the purpose of this quick discussion is ...to say why UK so anyone... would like to say why UK UJJWAL RESPONSE U2: my name is U 2 I'm from Bihar... state of India and I work at grass root level to build the skills and knowledge of Rural Community with a view to enhance their livelihoods. Work on Workforce Development, livelihoods enhancement and Governance Programmes and I'm going to UK for my higher study (MA in community development ??? MA development I??? : OK right so you have chosen UK and the purpose of this quick discussion is ...to say why UK so anyone... would like to say why UK. Quality of education is good in UK and the perspective is similar to our region and it would be applicable here also. I am working at grass-root level in the states like Bihar/ Gujarat and Madhya Pradesh to enhance the skills of rural poor and migrant workers with a view to make them common to employable and improve their quality of life. I have a feel of ground realities and this MA programme will enhance my knowledge and skills that i will apply to support poor and marginalised communities. After the completion of my MA programme , i will work to enhance the skills of Poor and marginalised communities/Migrant workers to create new opportunities and livelihoods options . Many of my friends suggested to go to UK for higher education.	Ujjwal: Could you please add what I cannot hear about your work and studies MA...? It is very noisy the background – (?)
01:07	U2: quality of educationis... in the UK is very good I: where did you hear that U2: I got information because of browsing Internet so ?a friend? was there ??? he was studying in LSE I: mm U: he gave me feedback and all the education system in UK another thing is the course content is ??? part I find what I am going to learn ??? the all books will be there in particular I: you liked what you saw U2: yeah I: thank you UJJWAL RECTIFICATION U2: quality of educationis... in the UK is very good I: where did you hear that (Many of my friends and senior have studied in UK and i came to know that the quality of education is good in UK. U2: I also got information because of browsing Internet so ? he was studying in LSE I: mm U: he gave me feedback and all the education system in UK another	Ujjwal: please confirm the brackets is the right information. Thank you

	<p>thing is the course content is ??? part I find what I am going to learn ??? the all books will be there in particular I: you liked what you saw U2: yeah I: thank you</p> <p>Quality of Education in UK is very Good.</p>	
01:31	<p>R2: actually err ...I chose UK err because I thought and I read also browsed also and consulted few of my friends who have studies actually both in US and UK that it is easier to relate err mm what we study in UK in the South East Asian context I: mm R2: when I come back it will be easier for me to...I: adapt R2: relate adapt that what I studied ??? done ...rather than? ??the US because there err the policies everything is totally different and it's really difficult to relate ??? and secondly there's a personal choice also because you know the masters course is one year ...and so I have to... I mean it's just one year that I have to go and take break for my career and away from my home I: will you get a job when you come back R2: yes I: so you're not quitting R2: no that I have to decide I know it is not clear at present I: OK R2: I may have to quit or may get sabbatical it actually depends I: I understand thank you</p>	<p>Ruchi: please check the brackets with (...) are accurate, the background makes it hard to hear you at times</p>
02:17	<p>S2: Err I chose UK because my friends err my friends are there and they suggested UK because they said (kt) UK like you already said it's more ??? for feeling??? more examples are from err we could relate it to our country (I: yeah) and err study patterns is similar(I: mm)India India has developed study patterns from UK and then (I: mm) another thing is it will give me more think professionally and develop myself ...err...technically I will be able to go on I: right right</p>	<p>Sweta: please check I cannot hear what you are saying at this point (?? feeling)</p> <p><i>Sweta: please check I cannot hear what you are saying at this point ??? feeling</i></p> <p>I chose UK because one of my friend studied in UK and suggested for . Secondly UK the course is for only one year which is favourable . And the pattern of study is bit similar to India . The examples are more from Europe and Asia which will help me to understand well .</p>
02:52	<p>I: so there there it's a one year programme you're going for U2: yes I: so now basically the central part of this... discussion is... what are you... looking forward to or what are you worried about OK this is really what we're talking about here... so anyone</p>	
03:08	<p>S2: I'm more worried because it's a gap of around 8 years for me to get back to academics so I'm a little bit worried how I will... manage like in India ...I:what aspect of manage be try and be specific S2: like err well manage means how to get back to studies because here ...like it's been a gap of 8 years and I got into reading books and writing so it will be a bit ...a bit difficult for me to again get into readings lot of readings we have to go as I heard from my friends and also I have to write papers so that will...err...it... it will be a problem for me I: mm mm OK S2: again be a student I: how do you think you're going to solve that S2: err I have err decided to start reading from now I: mm S2: and I'm trying to read few books and err since we have got some assignment doing so I'll ...err try to develop more (means to??) I: thank you</p>	<p>Study habit</p>
04:04	<p>R2: yeah actually I've also started reading because these days frankly speaking I actually stopped reading newspapers also I: mm R2: as I was so busy with the kid (: mm) and work and all I also work and household and all that so I also started reading novels though I started with an American book ??? from my father ??? but then you know it is to get into the habit I: yes R2: reading a few novels I: and how did you find getting back into reading was R2: it's good actually it's good I used to ...but.. you</p>	<p>Study habit and discipline</p>

	<p>know...err I: you stopped reading R2: yeah because of err it's too busy I: yeah yeah R2: but it's actually good it really ...enriches your brain you know I: yeah that's no doubt but getting back into it is the difficulty maybe R2 : yeah I: thank you</p>	
04:43	<p>U2: I am little fear about the culture of UK but I don't know much I: really U2: yeah I don't know much I: mm U2: I am thinking of how to mix how to... go and how to interact with the people inside or outside I: are you worried about that a bit U2: I'm worried because of ...the culture in India is quite different I: mm U2: ...?? I: of course U2: and err here people are quite friendly I: here U2: I don't know much more about the people in UK I: so what do you think... what are you most worried about then what aspect of ...exchange U2: how to mix up ...the cultural ...barriers how to close the cultural barriers I: what are the barriers give me examples U2: barriers means err if you talk about food food habit...amd they also have the challenges which I feel I ... I may take in future I: yeah U2: while I'm there I: yeah U2: another thing is how to interact how to be with different people I have idea about India I don't have idea about UK I: mm U2: what they feel I: yeah I: what sort of ??? posture??? don't ???feel??? in all aspects I: mm U2: how to balance ourselves I: mm U2: because of here just going out of the Indian culture ??? I: yes U2: and I'm a little bit worried about it I: yeah yeah yeah OK I understand UJJWAL RECTIFICATION in green</p>	<p>Cultural differences Not knowing what to expect except differences</p> <p>Ujjwal: what challenges do you mean? I can't hear this well (05:35-39) CHALLENGES: Cultural Differences</p> <p>Language (Local) I never visited there so i am not aware about people how they behave, they are friendly of professional or they are reserve..... Cultural Barriers may be challenge for me. Like- Food habits/ Tradition / custom etc. I am from different cultural background (Indian Culture)</p>
05:48	<p>I: any... other worries apart from academic S2: I'm a bit worry about the... dressing there because I: really S2: yeah because I'm used to wearing that here <i>salwar kurtas and sari</i> and all so now I will have to get into the...err..err dressing style there so I have to mix with them ...so that was a concern for me how I will manage I: mm OK I understand S2: there I: dressing style..</p>	<p>Clothes to associate with others – a need?</p>
06:11	<p>R2: I think it will be ...be comfortable in your...you can you know I mean make a difference S2:how we can make it carrying...carrying things that's a big worry for me I: right S2: that's ..err..that is a culture very different for me I: so what if ... you were... to wear what you wear now would you feel uncomfortable do you think S2: no I won't feel uncomfortable but it may take time for me to adjust and carry I: OK</p>	<p>Dress code issue</p>
06:32	<p>R2: actually err I had given a thought on this particular subject which you have mentioned now dressing I: dressing R2: I had actually decided I'm comfortable wearing both I mean western and Indian I: yeah R2: but I decided to wear my...Indian dresses I: mm why why R2: just like that I mean you know just to err promote Indian ...like... culture I: culture R2: culture I: yeah yeah yeah (laughs)</p>	<p>Identity statement through national clothes (promote)</p>
06:52	<p>S2: even I got to (??) because like I see many of the Chinese or the Japanese people they wear their dresses wherever they go they don't change so why ...should we Indians go there and start wearing western dress...I: and that's the question you asked yourself S2: yeah I: should I change or not S2: change or not I: yeah yeah S2: it's a very big question in front of me and I was preparing myself see??? I: mm S2: and I was thinking no I'll carry my saris also for presentations I: mm S2: I'll wear that and sometimes I'll wear...I: mm S2: bring a mixture of both the cultures I: right S2: ???</p>	<p>Influenced by R2</p>
07:22	<p>R2: because here I mean err I generally wear western outfit as in jeans and trousers and all that but there intentionally I decided to stick to Indian</p>	<p>National pride (intentionally)</p>

	clothes I: fair enough why not yeah R2: laughing I: yeah and err you're going to bring your err Indian err Indian traditional clothes as well or not	
07:39	U2:???dress yeah dress not err I think err Err I: it's not a worry for you U2: no because of jeans is very ??? for us I: yeah yeah U2: we are using here in India I: men especially U2: yeah I: yes that's true yes yes U2: yeah S2: men it's not err I: so you talked about academic you talked about concern maybe food dress code is there any other worry	
07:56	R2: there (?) I don't know but it's really cold so though I've heard that houses are warm and you know even but then also I'm I: weather is a concern yeah yeah S2: weather is really a big concern I: mm S2: because we are from like err I'm from the ... eastern... eastern part of Indian so there ... it's not very chilly I: that's right yeah what's the lowest temperature in your area S2: this time it was 4 I: 4 S2: during night but still err in regularly it's not like that I: what's the average S2: it won't be...like it will be 10 9 10 I: at least 10 minimum S2: minimum 10 I: 10 S2: so I: for you also it's hot like ... R2: no I live in Uttarakhand it's I: cold R2: it's...yeah...no I live in Deradun... there it's a valley but then other hill stations are around it but you know little once in a year we see snow fall and then we get excited I: right R2: and just drive to the hills I: right so you like it actually R2: I like it but once in a year (all laughing) I: you're worried about the weather	temperature
08:51	U2: yeah if er...the climate is really cold then...I: what's very cold for you U2:very cold means minus sort of I: minus U2: less than 5 I: less than 5 U2: yeah	
09:00	R2: actually I heard that what is minimum here is actually the normal there (all laughing) so that I: OK so that's a concern how do you think weather will affect you except the fact that you're going to be cold what are you worried about R2: probably err health effects I: mm actually chilblains and all that I: yeah yeah R2: I don't know whether I will I think so I: right right S2: because it happens to me here so...	
09:24	I: anything else you want to add R2: we're just hoping to go there...and err ... hopefully we'll be able to adjust ourselves by..I don't think so it will be a problem because here also we have been exposed to multicultural environment ...people from Europe from France and UK US I: mm R2: keep visiting us I: what about family being away from your family is that a worry for you R2: yeah it is actually before most worried S2: me also I: what is the worry there S2: because I have a child she is just she'll be 2 years (I'll be?) so it's a big concern for me I: two S2: two I: do you have a child	
10:01	U2: no I'm single and err I: oh so you'll find a wife there U2: hehe (laughing) I: OK	
10:08	S2: for me I'm finding it very tough when I think I have to leave my daughter and all and I just get I: mm S2: I think I have made the wrong choice to study ??? I: really S2: sometimes I concentrate my mind but the ???main is UK and see what??? I: what about family support ...do you feel you're going to miss that... you your family support I mean how close are you with family and you feel you're going need that a lot REVISED SWETA S2: for me I'm finding it very tough when I think I have to leave my daughter and all and I just get I: mm S2: I think I have made the wrong choice to study ???now I: really S2: sometimes I concentrate my mind but the ???being a mother i often get confused main is UK and see what?? ?happens I: what about family support ...do you feel you're going to miss that... you your family support I mean how close are you with family and you feel you're going need that a lot	Sweta: a couple of ??? Similar as any mature students in general: family responsibilities Sweta: Check I have heard you properly here (10:15+)
10:33	U2: family support I: friends U2: family support is there and support from friends are there because they are motivating me I: and even when you are... abroad they will be there U2: they will take care of my family because of err my very close friends they are taking care of my family while I.. I: so that's OK for you then you feel at peace U2: and they are motivating us to go because I: oh really U2: to go to UK even so exciting for my friends I: oh nice U2: because they feel proud that my friend is going abroad to UK	Peer encouragement role model to become for community

	I: oh Oh OK good good U2: they are supporting me I: so that's encouraging for you mm	
11:02	R2: they are supporting us also but then err there will be the whole idea of not... being with them...err I: yeah R2: for the year ??? because I'm so used to seeing them every evening when I go from work I: mm R2: from I: mm R2: to my I: mm R2: to my home...so... I don't know... I'm not clear on this ...I actually how I: how you are going to deal with that R2: yeah I: OK	Homesickness from those left behind – and self Ruchi: please check the question marks
11:24	S2: because the physical presence also matters (R2: yeah definately) I: mm S2: because anyway we talk on phone and everything is there because when you're back home it's your family ??? so you get so cool and I: yeah S2: and you earlier errr earlier tension goes off I: yeah S2: and you get comfortable and ??? I: how are you going to get tension off without them around...so you're going to have to find it somewhere else S2: actually...anyway we'll have friends there I: mm S2: try to find options ??? in them I: that's right yeah S2: ...they are familyseparated family ...there I: yeah yeah that's right that's right... second family S2: family as friends I: mm mm mm S2: that will have to go for that option I: OK well do you want to add anything else REVISED SWETA S2: because the physical presence also matters (R2: yeah definately) I: mm S2: because anyway we talk on phone and everything is there because when you're back home it's your family ??? who is their to welcome you back home so you get so cool and I: yeah S2: and you earlier errr earlier tension goes off I: yeah S2: and you get comfortable and ???relaxed	Sweta: please check the question marks
12:08	S2: another I: yeah S2: again another??? concern for a career coming back and what kind of career will be I: are you dropping your job S2: I am not dropping because since I have worked in that organisation since long time so I get sabbatical I: you'll get sabbatical S2: yeah I: are you getting sabbatical U2: no I'm not getting I: you're not so you're quitting your job U2: yeah quitting I: are you worried about coming back U2: no I'm not worried be cause of my ...my err ??? I would love to be ??? particularly with my organisationI'd love to set up my own organisation then I: oh OK U2: yeah I: good U2: technical and other organisation also working in this area??? I: ok so that's OK so that's not a concern	Future after studies Ujjwal: Not sure what the reason for not worried is with your job? Ujjwal: I understand you will start your own organisation is that right? I have plan to start my own organisation. Initially i can work with some organisation for better understanding and to build partnerships. A part from this, i will support organisations and Government working on workforce development and livelihoods enhancement. Yes. Initially i will work with an organisation/ Government Programmes related to workforce Development and Livelihoods Enhancement and then I will set up an Organisation with a view to enhance the skills and livelihoods opportunities for poor , migrant

		workers and other marginalised communities in the backward states like Bihar.
12:47	I: well I don't want to take more of your time because I think you have a session coming. I want to thank you for making this ???	

Focus Group Interview: Group 3

Isabelle= i

Nasir = Prakash

Jayashree = Julie J

Enem = Praween P

Shakti = Reena R

Swati = SR

Sujata = Suzi S

Amen = Bobby B

Neeraj = Deep D

Tarnistha = Mou M

Delhi: 26/1/11 – total length 54.04 minutes – 9 participants

Counter	Transcript	Comments
00:00	I: group four UK OK thank you everybody for being here tonight I know you must be quite tired after two weeks course so thank you for sparing this time err let's go round the table and introduce yourselves who would like to start...thank you	It was four as the US group was two but this is actually the 3 rd UK group
00: 17	Mou: yeah my name is Mou and I will be pursuing masters in public health and I'm planning to go to the London School of Tropical Medicine otherwise Leeds I: OK Mou: then my specialisation is productive child health I: where so you come from Mou: err I come from Kutch Gujarat I: mm Mou: which is the western part of India I; thank you very much yeah	
00:40	Reena: err good evening my name is Reena I come from the Puri district of Orissa I: mm Reena: state of Orissa and I err mm planning to pursue my post grad in development finance so it may be err in the...University of Manchester I: mm Reena: I'm planning to get in that university if not in the University of East Anglia I: mm OK where do you come from you said again Reena : Puri I: Puri Ok thank you Reena: eastern I: OK thanks very much	
01:09	Prakash: err good evening ...my name is... Prakash ...I come from Uttar Pradesh... and err ...I'm going to pursue my... MA in community development and err err though universities are still not clear err but err Manchester Leeds and ISS there are three under process I: OK right Prakash: err not university of Manchester first I will be happy to do my MA from that I: mm OK thank you mm	<i>ISS is the Institute of Social Studies in the Hague in the Netherland</i>
01: 44	I call myself SR and I come from Udaipur that's in Rajathan and err I plan to study or do my MA in development studies and gender and err I would like to do it from the University of Sussex but if I don't get admission then maybe Manchester I: mm OK	

	thank you	
02:04	Julie: I'm Julie I'm from Orissa but I work in Jarkhand I: mm Julie: and err I'm planning to ...pursue my master degree...err in develop...I mean community development mm most probably I'll study in Sussex I: mm Julie: err or in University of Manchester or in East Anglia I: OK right OK thank you mm	
02:30	Deep: err I'm Deep err from Bhopal Madya Pradesh and err I intend to pursue master in television journalism I: mm Deep: err either from City University London or if I don't get admission there I have option of err Goldsmith and err Cardiff I: mm OK thank you	
02:50	Suzi: err my name is err Suzi and err originally I'm from Madya Pradesh central part of India but I work in err err Jaipur Rajasthan I: mm Suzi: and err I I would like to say err share here I'm going to pursue my MA in disability studies because my concern is in disability err my err university is Birmingham whatever it propose me from IFP if I will get not get the admission there then Netherland ISS University which they err propose me err in Human Rights I: mm good OK thank you	
03:33	Bobby: err good evening err my name is Bobby...I'm planning to pursue my err master degree in Human Rights and I'm come from err I'm born in Naupada ???Orissa presently I'm working in Agra the city of Taj Mahal I: hehe Bobby: and err most probably I will be going to Sussex I have been given that opport... option and Ford also suggested me I: mm Bobby: go there I: OK thank you mm	I cannot here the place in Orissa (03: 44 – sounds like bratam?) is that correct Amen?
04:00	Praween: Good evening my name is Praween I'm came from Jharkhand and Ranchi and I'm planning to study in err master in public health and most probably in University of Leeds or Amsterdam I: mm OK Praween: Netherland I: OK well thank you very much err mm basically I'll just leave it to you but now it's about what are you excited about and err maybe initially you could talk about why the UK maybe we could talk about this a little bit and then you can lead onto what you're really happy about and and what you're worried about you know we'll finish with worries so why the UK	
04:42	Err...I: it's OK you can make noises it's alright don't worry hehe please you can start but we share OK among everybody OK go on	
04:54	Deep: err I opted for UK as err I found that there is a specific qualification specific course err for television journalism other advantage in going to UK is that err the courses of...just one year so I'll be able to pursue the equal qualification in one year instead of two years I: right Deep: and err though I have already err err err passed my masters in mass communication I: mm Deep: used to be top of the university but I know that they have taught me err general degree general course in mass communication but err in UK there are offering specific programme television journalism the advanced techniques and err basically err beside that technique only they're offering specific editor/editorial skills because err being a journalist I need stronger editory/editorial skills to feel to approach the masses and err before I continue I would like to make a point why I opted television journalism as in India we see that err more than half of the pol... population is... uneducated they are not able to read the newspaper or any other thing so a television has had the wider reach across the country I: mm Deep: and err this is ...that's the reason why I err I went for television instead of newspaper and err I err intend to further work with the television only so that err I can raise the issue of social justice and err relate it to social causes to television and this degree this particular degree I I intend to err complete in UK I hope that it will give me specific qualification to acquire a good position in India media I: mm Deep: Indian media industry I can err not	Deep/Neeraj? Do you mean editorial or auditory skills

	only err achieve an authoritative position but make people friendly policies and have power to guide them implement it I: mm Deep: that's why I I I I'm excited to go err pursue a degree I: I understand Deep: yeah I: thank you thank you for sharing thank you mm	
06:42	Prakash: as far as err I'm concerned I: yes Prakash yeah Prakash: yeah as far as I'm concerned UK is err world wide recognised for its quality education and student-centric education I: where did you hear that from Prakash: yeah I err I heard from mm so many err students who have been in UK I: mm Prakash: for their higher master level studies and err I am also very curious I: mm Prakash: to learn from these institutions because they completely provide education that is student-centric I: mm Prakash: and the students get err more opportunity to learn and explore various resources and err multi-cultural in a multi-cultural atmosphere I: mm Prakash: I so err that will be very helpful for me to learn various cultures to explore various resources for that development and this will be...give me...err an advance skill I: mm Prakash: to err learn and utilise my skill in our country in India for that community development and err but I'm err fearing about err the mm this is English country complete country and developed country and we are India is developing and also our mother language is Hindi not English I: mm Prakash: err so that is fearing some how I will be able to err interact and err how I will be able to err to convey me err I: mm Prakash: convey my ...I: ideas Prakash: ideas I: mm Prakash: and err so there is some fear I: yes Prakash: but err all friends and err Ford Fellows err supporting me and encouraging me I: mmm Prakash: that there will be er good for you and err you will develop I: so you hope that this could help to overcome your fears Prakash: yeah and my fears I: your Ford fellows Prakash: yeah and will err also develop a unique confidence I: mm Prakash: too I: OK...thank you for sharing thank you mm mm	
08:43	SR: mm I: SR yes SR: when I was err selected as a fellow IFP fellow elect there was err there were people very happy my friends my family and my colleagues but there was also an immense pressure that I should go for USA and there were many reasons that were given to me that USA you know you have your friends there you have your family there and that's why you should go there's more credibility of American universities I: mm SR:UK is going to be very conservative for you too much too many things and you know in a very short period I: mm SR: a kind of a crash course I: mm SR: so both there was so much of pressure that I should opt for USA and I also started to think yes USA is where I will go you know but then I... thought more objectivity I...surfed I'm sorry I surfed the internet and then I looked at the universities in the in America and in the UK and what I found was that the course I want to do like gender studies development studies and gender I: mm SR: err I looked at the courses in the US and I found them very very mm very narrow I mean they were course good universities also but err only about sexuality transgender err lesbians gay and that is what I was not really interested in because I'm more into development and globalisation or mainstream gender issues in development so I was looking for a course with which would you know make strengthen my skills in that particular area and then when I looked at the courses in UK and across universities many universities that I looked and I was very happy because I was able to find things... courses and the err other electives also or interdiscipl...there was also opportunity to do an internship interdisciplinary courses there and I really liked it as I thought I: mm mm SR: that is good that err mm that these are interesting courses and very relevant to what I want to do you know so that was one reason why I...err selected I mean I decided that I should go for the opt for UK and not for the US and the second thing was when when we came for our first orientation and then we had to give this test GRE test (??: mm) and that day I realised my limitations and I said whatever I do this quantitative I am not going to score well and I really will not be able to put all that effort into it so why go that way which I know is going to be really...	

	<p>hopeless for me so that was another thing which really helped me decide that why why I want to go to UK and because of language was not that big an issue for me but this quantitative was really I: mm SR: and I didn't know how useful it is going to be for my study I: right SR: because I really didn't find it very relevant and then the third reason was also because I have certain financial liabilities at home and dare not afford to go for two years I: mm SR: then I decided let me decide to UK you know because all the positives were on that side and that's how I ... I: made that decision SR: yeah made that decision realising my strengths my weaknesses my limitations and what I ... what is being offered then I: mm SR: so I: Thank you S: that helped me decide I: it's very clear yeah thank you yeah key point</p>	
11:58	<p>Praween: I I i: Pra... Praween ... P: yeah i: yes thank you P: I opted UK for my ... public and masters health because after getting the fellowship programme I I discussed with our senior fellows who got err this fellowship and I came to know that err in err as err India the format I: mm P: for the UK and our err structure courses is same as err UK I: mm mm P: so I was worried about what err after coming from a recognised err my degree so I find that it is ??? so it is well err recognised so another ... like err SR (previous speaker) I: hehe P: err what err causes family I have to attend one year because my wife and my daughter hehe i: how old is your daughter P: daughter is about three years hehe i: yeah right so that makes it a little bit shorter P: yeah I: than two years I: mm P: I have err two reasons for... I: of course a good reason yeah thank you very much... I: bobby</p>	<p>Praween/Ene m, I missed something here I guess it is to say it is recognised in the UK but the exact wording is hard to get.</p> <p>Did you want to give another reason? Did I misunderstand you?</p>
13:02	<p>Bobby: yeah I opted UK because... I have heard in India a lot of students going to UK and err in India you ??? education system and also if ... if... err most of our... our group members say that the co... course component also have been done opportunity to learn UK multicultural and with the international students from different countries I: mm B: and when I got this fellowship I tried to find out the course if err... err from the beginning I had the instinct that I should go to UK I: mm B: because I: from what... do you know from... where did that come from B: I yeah I: apart from what you said B: one of my friend he went to err Oxford for his err he went for his M... MPhil degree I: mm B: but from him I heard that the education system and all and err also my sisters were there for some time I; OK B: soo they stayed there for one year and all so I heard from them so... and also I tried to find out the courses and I thought if I am going for human rights courses and err I found the Sussex course composition if err... they 're good from the human right prospect I: yeah B: and err initially I err I was thinking whether to go to Sussex or whether to go to IFF (Netherland) because I found both the course components very good I: mm B: but Neera guided me you should concentrate more on UK because she helped me to understand and realise to understand what is the good thing and the course and thing I: mm mm B: then I decided to err go to UK as err Parween say the family pray thing because I'm also one year three month daughter I: oh ..hehe very young B: yeah very young and err another reason after marriage because my wife had a first baby born so we are not staying together ??? born again recently I have to go for my study so to go for two years then it will be very... huge gap it's very difficult to go for two years and that's why I decided to go to UK I: mm mm thank you very much thank you OK</p>	<p>Bobby/Amen it is not clear the wording here ???</p> <p>Bobby/Amen?</p>
15:13	<p>I: yeah Mou: from when I was... I: Mou mm M: yeah when I was selected from... for the last five years I was working and got shifted myself from eastern part to the western part and I was a passion to work with the health issues but err several times I was err</p>	<p>West Bengal KUTCH</p>

	<p>con...several questions arise like I can't do this because I don't have the technical knowledge I: mm M: I don't have the research skills and it just did me something always err kind of thing so... I felt that I should study ba... and go so study something and and in the mean time I got this fellowship and then initially I planned to do in India because I have a notion that if I will learn from outside then how I could implement that model in India but going through my friends and err Ford fellows I contact other fellows I came to know that it's the wrong thing if you go... abroad and err study then I searched all the Internet and I found but for me also the same problem wast with.the family because I have got a twins daughter and this is a step from India to UK is my great problem so I Came to a conclusion really in dilemma</p> <p>can't...I: how old are they M: they're just 4 years old I: OK mm M:so that was also another real problem and so I thought that this is...quite hard for me it's a great step so another step for you is will not be a problem I: right M: and I from the childhood also I there 's a...if...some of my relatives have gone through the education and I came to know that the education system of India and UK are somewhat err I:similar too what your friends said M: so I thought that I could be able to cope up otherwise it will not be a problem I: mm mm M: lastly with GSR so my GRE scores how difficult I think I: so by default you chose that OK that makes sense yes anyone else</p>	<p>Gujarat kutch which is considered as back ward area</p> <p>Come through a question that working in health issues requires expertise and degree</p> <p>Kicks in my mind</p> <p>Should do Phd</p> <p>More health related issues</p> <p>Some of my near relatives have studied abroad</p> <p>Chosen because UK masters is 1 year but US is 2 years so finally decided for UK</p> <p>Mou/Tarnistha</p>
16:55	<p>I: yes thank you Reena R: Okerrr I opted for UK I: hehe R: UK as all my friends told it's only one year I: mm R: because it's difficult for me to go for two years study I have some commitments towards my family I: as well you've got children R: no he he it means...I: your own family R: yes I: OK R: my parents I: I understand R: so I have to be there with them and I got some family responsibilities I: are you supporting your family R: yes I: are you at the moment mm mm R: yes so that's the reason and the same thing as UK is er mm ... pattern of education how they taught there it's well accepted in India I: mm mm R: that's the second reason I opted for UK and the course development finance as err presently I work with women Self Help Groups (SHG) and it's I: mm R: in themselves providing economic support financial support which err which will result in err development of other things and I here also realise the same things but the whole SHG movement and other things err this is the stage now I feel it needs one transformation I: mm R: the way it was going on in 50s 60s means in 80s and 90s so now many microfinance companies are many models of SHGs and many things is going on I: mm R: and people...I feel really that err this mere financial support for SHGs really ...doesn't work for the family very well and they...instead of coming out from death trap they are err it's going ...err around the bush I: mm R: just stating ...I: I</p>	

	<p>understand R:???this I: mm R: so there is a question in my mind so how to err I: overcome this R: yes overcome this and bring reformation in this fin... providing financial err support to help support family and for the livelihood I: mm R: opp...create livelihood Opportunities successfully for those families I: I understand thank you mm</p>	
18:51	<p>Suzi: err ass err I: Suzi yeah S: yeah as I err when I got this opportunity I realise I was also searching err err opportunity to do study in disability I have no any err particular study in disability but I have personal experiences I: mm S: because I am a sibling of physically challenged sister so err when I got this opportunity and have been given me change so earlier when I was searching on Internet I got and I talked with err previous fellows also then they advised me for US I: mm S: aa and there is US especially in Chicago Illinois university that is very nice err course err but that is for two years as my friends also shared...I have also err...I: responsibilities S: family responsibilities because I am elder sister I: aa S: my...home and one more thing I like err one of my colleagues and many my friends they said there is in US very discrimination is going on with the Indians I: mm S: so err I got little afraid also I: mm mm S: and as err like in UK is the same process of the the err...education and err ... like India so... one one more thing what err Neera ji advised me there is one err facility of language training in UK I: mm S: not in US I: mm S: so then I decided OK I'll go to err I: mm S: err UK and err one more thing that err visa process in err USA is very difficult tough for the US I: mm S: not in UK maybe it is not very tough and there is err like err MBR? I think err if language training I will be a good communicator in future so I can raise my voice I: mm S: that training also I: right OK thank you</p>	<p>Suzi/Sujata: is that what you mean?</p>
20:58	<p>I: Julie Julie: actually after select err it's like when I got the news that I'm selected in this for this fellowship I was surprised that I: hehe J: from our organisation I mean I was the... mm..youngest one I: mm J: to apply for it and I was just enjoying my...that achievement that I: hehe J: I have selected mm... I... mm ... got actually at that time Neera told me that I have to choose either US or I: mm J: UK more mm at that time I didn't have any information that whether the institutions in the US are good and I: right J: mm the institutions of UK mm then I started to err..talk with my colleagues who helped mm who went there before ...then this...they suggested me that you should go in US because go to US because mm in US there are mm mm you can get you can get chance to study for two years I: mm J: and they..mm..they suggested that the..mm..this system of education that they provide is better than UK I: mm J: for that only I... I mm actually talked with Neera that I'll go to mm US and in our diagnosis test also diagnosis also mm I found that I got good marks in GR GRE I: ah OK J: but less in TOEFL I: ha J: and in English I: ah TOEFL English yeah J: in English than I ...thought that yes I can let's see and I'll go for ..mm...go to...study in...US but after that I found that I need...mm.. I needed more days off training for my English I: mm mm J:and that was not possible I: mm J: on the part of ..mm...Ford to... make me in...to ensure me that I'll go I'll take the ...mm I mean ...training of GRE as well as TOEFL I: mm J: I mean...mm..time was not permitting within that I: mm J:that's why I shifted my ...I: your country mm your choice mm J: US to UK I: mm J:and err Neera also suggested that err it would be better if you'll go for UK now actually my main concern is I I don't have that much of exposure to speak before anyone in English I: we noticed yeah J: and err as well as err listening to I: mm J: also I: mm J: but mm I know I'm a bit I'm quite strong in writing but in listening and speaking abilities is not good with me I: mm J: that why I ...mm..plan to go to UK so that I can get err more days of training there I: right J: after that I'll be err I: like Suzi it's err helping with the language J: yes I: training a bit more...mm.. that skill J: mm otherwise I thought that I'll be adjusted after studying I: mm OK J:mm I: OK OK alright J: let's say ???thought...to UK</p>	

24:09	I: thank you so now as a group if you want to discuss together the...the main the last part really of the discussion is what are you worried about and understand maybe why and that kind of... you know that aspect is err is quite important to share if you... want to maybe what someone says make you you can respond to each other if you wish?: mm	
24:29	Deep: well my main concern is not that whether I will be mingle with them mix with them or cross-cultural dim I: who's them sorry D: with the UK people I: oh OK yeah D: I'm not worried about err I: the cultural D: the culture the language the differences I: OK D: I know that even in India early I was working in Andhra Pradesh I: mm D: and official language is Telugu I: mm D: I don't know even though after working for about 5 years I don't know a single word of Telugu I: wow D: but I worked there I worked successfully I had relations with people good relations with people local shop keepers I: mm D: and all so I I'm not afraid of that I: mm D: but err mm to be frank I'm really err mm not confident whether I will be able to cope with these studies all the fast ??? pattern of teaching in the classroom I: right D: because err as far as my case is concerned I have never gone to school for primary education I: ah D: up to 5 th class I stayed at home I: mm D: and studied and our studied in common schools I: mm D: and err finished my studies err err studying through Hindi medium so it's the first experience I: so when did you start school D: from 6 th I: from 6 th grade D: yeah I: and you went to... secondary school in... Hindi medium you said D: yeah all I: government school yeah D: yes I: yeah D: I ever studied in government school I: that's that's your worry is it because of that you think D: not because err I strongly feel that there are some mm means err maybe err now I've been working for err a long time so I'm I know how to work I: mm mm D: but I don't know the theory I: right D: it will be taught in the classroom and I don't know the basic concept are not clear I: right D: because I didn't get the opportunity so it may be err maybe problematic for me but...it's the life ...there are challenges and we have to face it there is no other way so...that's it	Deep/Neeraj?
26:19	SR: I feel very similar to both Deep (I: SR yes) SR: Deep has said I'm really excited about going because err life has been a little bit difficult for me for the past few years and I'm err I'm excited that I will be going away ...I'm... taking a break from my duty from my other problems and in a distant place I'll be able to look at ...my what has happened I: mm SR: you know with a different kind of angle I: mm SR: more in-depth and I will be able to get away from the personal and analyse things why they have happened this way so I'm really excited about that I am happy that I'll be taking a break and going away... but also I'm worried because err it's...it was about 27 years ago I: mm SR: that I left studies I've not been to school for a long time I: yeah SR: I always now been in a role now of a facilitator so both being back I: mm SR: back those academics and being a student I: yes SR: so getting a real ??? and also getting back to that rigour of you know I: yeah SR: doing assignment doing reading doing this doing doing that I'm really worried about that and also I think emotionally I'm a little a person who needs people around me who will nurture me who will be you know good to me I've been used to that because I am in organisation people are really...help each other out so that is what really you know worries me because I am I'll be able to I know I can adjust to people from different walks of life because there are volunteers coming from all over the words I: mm SR: in my organisation I've been interacting with them I: mm SR: I know about the environment in UK and in other places that... only thing is the fear that I will be able to I: mm SR: break my own barriers and you know I: mm SR: be open and be...getting to tune with the rigour out there that is really what is weighing on my mind I: I understand SR: and also maybe I am also worried about whether I'll be able to manage with my allowance that I am going to get because I also need to save some money from that you know and pay back some loans that I have taken to build a home so all these things I: the financial aspects also SR: yeah so I need to work that our	

	and I've started working them out I mean I started thinking about it I: mm SR: how can I get really do that and talking to people in the in err UK also so friends in UK how much is what kind of you know I: the cost of living SR: the cost of living is there and all that so this is what really are my concerns I: thank you SR: not worried but more concerned about it I: mm mm mm yes yes it's a concern yeah I understand thank you	
28:58	<p>Bobby: my concern I: Bobby yeah B: yeah my concern if if completely it will be a different setting it will be a new setting I: mm mm B: as soon as we arrive to UK so I think that adjustment problem there I: for example B: for example where we'll get an accommodation whether it will be in campus whether it will be off campus : mm B: who will be my room mate I: mm B: then whether I can adjust in that situation initially because initially it's very difficult to err cope up with such situations and also as food also is completely different although in our ... this orientation they're trying to give the different taste I: hehe B: and I try to adapt that but err it's not a problem but initially it will be err difficult I: mm mm mm B: and as a person ...personal level mm I'm academic ??? and participant in seminar is ...a little bit difficult but presentation and sharing my thought I can easily do but err...arguing and then ...I: ? B: it's err it's not very easy for me because I cannot continue in that argument I: why B: I don't know if err I I sometimes I fear that whether my point will be but every orientation is there today the message you gave no in that in the university settings there are seminar is there it's not that you have to put your point but somebody is saying something take it put your own idea then there I got an idea I started gathering how to cope up that situation I: mm B: so SR: but you did really well Bobby I mean in the past two weeks I observed you B: yeah SR: your participation you have been really engaging (B:??) Deep: very very strong SR: I really liked that about you (??) D: very clear Bobby: thank you SR and Deep I: hehe B: and one more thing err it's not very strong but err every Indian you know that Britishers have ruled the country I: mm B: so whether that feeling is still exist there I: mm B: we are the ruler yani we rule ??? but then I think yeah it's everywhere I: mm B: because if I go within the India I mean within the country also that some people will consider taking it negatively some people will take it positively I: you mean between Indians B: yeah between Indians or take the example err if I am a err if I'm a Christian and I'm going to whether not all the fundamentalist groups I: yeah B: take definitely they will take the different way from the system fundamentalists they will take the Hindu in a different way so in that way so I think then it's not err it's not a big deal so everywhere the problem is there so I: so that's how you pacify your worry B: yeah I: think about it like that but you are still concerned about it until you see B: yeah until real face the err situation I: mm B: and as I'm also leaving my family and going I: mm B: for I: mm mm yeah B: that's a concern I: you're going to miss them you mean yeah B: yeah I: mm yeah of course yeah yeah Julie: I I I: thank you for sharing yeah yeah</p>	<p>Bobby/Amen: have I understood you correctly?</p> <p><i>Bobby/Amen: can I summarise what I understand and feel free to correct my thinking: are you saying that: because you will be with British people and the thoughts they were the dominant group you feel you are the dominee you may not have the confidence to argue or feel it is your place to. Is that right?</i></p> <p>The second point though is that this situation of dominant and dominee (discrimination from extreme groups) is everywhere though...but do you fear you will feel you are the dominated?</p>
32:20	Julie: but I have so many concerns I: oh Julie why go on you chose Britain over US hehe	

	<p>J: because I am an introvert one because I don't have mm I don't find more courage to speak before a large folk I: mm J: and err I don't also sometimes I also don't like to though I can present something I: mm J: before I: mm J: many people but I prefer not to present I: why J: err because I I think err I think I think that that confidence is not with me or like and also I also don't prefer... simply don't prefer I: OK it's your choice yeah yeah I understand mm mm J: but I find that I'm a bit introverted see hehe I: mm J: problem and another problem is know... though I enjoy the cultural programmes I: mm J: but I don't have that much of I can't sing well and I also can't dance err in that case when if I am in a err programme or like that I: mm J: if somebody will tell me that you please sing hehe or take part a little bit I: right J: it will be problematic for me I: mm yeah yeah of course J: and another concern I have is what I find from your presentations as well as talking with this and that the education is going to be in UK is going to be very high tech one I: mm J: I mean J: many things will be dependent on computer and Internet I: yes yes J: like that I: mm J: and I'm not very much used to I: mm yeah yeah J: I just use for my mail for mailing somebody or like that I: right right mm J: but I'm not that much used to I am not... a very good user of allthese things I: mm J: that so it's it is also ...another concern for me another is my language... till now I'm not that much... confident I: mm J: in a J: mm my language I: right J: I find that completing my MA programme within a year it would be it...it's going to be very much tough for me because I find that if I will listen so many things in classroom at the end of the day I'm going to be so much adjusted I don't know how how I: mm yeah J: can I I will cope with all these things and another problem is cold I: the cold J: hehe I: the weather J: the weather I: mm J: I mean in err I'm from a tropical...err region and I ...when in this mmm season the temperature was in 9... for ...where I live was 3 degree and I was facing really problem I: mm J: and I can't believe how can I sustain the pressure with minus ten degree I: so what's your minimum acceptance what can you accept J: 3 degree I: lowest J: 3 I: 3 degrees J: hehe I: OK so below that is a real problem for you J: I don't know actually I don't ever expose to that kind of ...I: maybe you will love it you'll see hehe J: I don't know whether I can I: hehe ? (Bobby?): you can go snow I: hehe J: and err another concern I have that that I'm really interested in ??? to eat our food and what will happen if I will only get bread and butter (many: hehe) I: food ha mm yeah I understand so yeah I understand J: I mean eating mm for two three days is mm I: OK J: I can I: one year hehe J: but one year is really tough I: hehe SR: maybe you can but get your groceries and maybe you can cook your own food (many voices) some things are available in some you can carry also maybe I: mm (it will not be a lot if bringing)</p>	
36:19	<p>Mou: similar to Julie I am worried to this time I'm very talkative and very mischievous I: you are Mou yes you are M: very talkative and very mischievous and this kind of thing I used to do till now and as usual it was quite acceptable and all that you know I: hehe M: so the thing is that whether these people will... take it wrongly accepted I: so the opposite kind of thing but the same problem hehe is that right M: and secondly I don't want to live alone generally they are saying everybody is saying that we want separate I don't love to live alone...and the major concern is that I'm very inde...I'm not very independent in nature... I'm quite dependent I: mm M: so I was worried that after the f...err the flight I will arrive in London who will be there to take to the the hotel...because this kind of practical is still with me (laughs)I'm ready to be at any cost amount is but I need a dependent kind of thing this is a real problem for me ...but I like...I don't love to live alone in my room with music and you know like that I: mm M:I want to talk and I want to gossip I: hehe M: ??? I: yeah M: and second is the cold because I am also of ...I have got my s???level and I cannot err I: what is your minimum err temperature M: minimum 8 to 9 but there is a solution I can have brandy (laughs) I: what's that M: Bob? told me that if you feel the cold you can have a cup of brandy (laughs) I: oh brandy hehe M: my solution I: so choice number one when you arrive in the UK is that someone to take you to a brandy shop (laughs) is that right SR: one</p>	<p>Mou/Tarnistha ?</p> <p>Accept me as I am or I have to change my nature too</p> <p>I want a room mate</p>

	<p>solution is going to be someone's concern (laughs) I: OK M: mm and err another thing that I was also thinking that err the education because I'm quite studious I know but the thing is that the high tech thing that whether I will be I: yeah yeah M: able to cope up because I have also done last done my masters in 2003 and this is a gap of more than 4 and 5 years the most important concern is that I'm leaving my family with two twins I: mm M:and my husband is ready to take care but I don't know what would happen because I used to tell my friends that after reaching over there and I complete one session I will be able to understand that where I am I: mm mm mm mm M: because there's a real concern I: is your husband completely alone to look after the the daughters M: right now we because I: mother or mother in-law is helping M: mother my mother in law's mother is ready but my mother in law also gone through accident like that I: oh M: so the situation has become quite worse I: right M: so my mother told me that please go but I really worry for what would happen all this ??? I: of course yes SR: ? has been dear M: yes so ?? told me at times that you give one year at a time telling ??? that you have to look if I could have managed three years four years why don't you ??? (laughs and comments unclear from many) M: one year I: yeah right fair enough OK</p>	<p>Very dependant</p> <p>Mou/Tarnistha : I can't hear well what yiou are saying here, could you clarify?</p> <p>I want to mean that I want a close friend group with whom I can share my problem etc</p> <p>SR told that leave the family for 3 to 4 years as she did then they will manage everything as man learns from doing</p>
39:18	<p>Parween: yeah I I I: thank you Parween: my major concern is I: Parween yeah P: yeah method of teaching like I: mm mm P: I did masters but till now err I have some err there err teaching method here is spoon feeding and we necessary overnight after exam and we did our assignment in last hour I: yeah mm P: so I have to do my...de-learning before I: mm P: going to I: learning to learn P: yeah I: yes I understand P: another concern I: what are you planning to do before you go there then you're planning to do something to help yourself P: yeah I'd like to improve my reading I: mm P: first how to read because I err don't concentrate more when I'm reading I: yeah that's right yes P: because it's a cultural area just read all night and get and give exam and you will get pass and hehe I: it's good enough yeah P: this way I got my masters till then I got my job so I think I: that's a worry for you P: yeah I: any other worries P: not I: not at all P: not at all I: you don't mind the cold then P: no I: hehe OK thank you</p>	
40:27	<p>Prakash: mm I would like to say one concern I: Prakash yes mm Prakash: concern err I'm very excited to stay in UK err I as you and other students in UK who had been earlier at Ford Foundation err told me that there is a student-centred learning I: mm Prakash: so it is very exciting what I'm also worrying because in India we have been taught one subject by one teacher and there is completely student-centred learning I: mm Prakash: I had to explore information from various sources I: mm Prakash: and to collect and err prepare our assignments I: mm mm Prakash: and India we have been copying from other students and from those (laughs) what never we never did referencing and this is err I'm really worrying that err how I would be able to err bring this into my practice this is an offence in UK but in India it is... I: I understand Prakash: yeah yeah and err also the other three professors check our will check our assignments and in India they only check only one teacher (laughs) so it is really (? and hardly any??)</p>	

	<p>I: really... no feedback really (?? no) I: no feedback at all ???: what you did it's alright (???) Unclear few voices commenting on this – D: till now it is not(???) Prakash: it it's not in the practice so err it is err sometimes fearful I: yeah Prakash: but also very exciting that I err will get the opportunity to explore my potential I: mm Prakash: and to I: and measure yourself yes Prakash: yeah so it is really exciting but at some extent err and err the main problem I'm facing with my reading skills I: mm Prakash: I'm very slow in reading I: mm Prakash: but err as for listening is concerned err I'm able to listen and err when there is some problem in comprehension than I will ...I improve I: mm yeah Prakash: very soon and the reading is err we were told that err in there you had to read you had to prepare an assignment around 5000 words in that night for your study and you will be given rigorous home assignments so I'm worrying that I'm to improve a lot for reading err so I: mm Prakash: there is somewhat I: yes Prakash: I'm excited to learn a student-centred learning and will be able to implement all these things I: mm Prakash: our country I: right in your work yeah Prakash: yeah I; yeah OK thank you Prakash: because we have been working on children in ministry of education I: mm Prakash: so I will be able to train teachers I: as well as mm Prakash: as well as children I will also be able to learn err dependence??? I: mm Prakash: err but they will not depend on teacher I: that's right Prakash: so this reading task from Russel??? I:so you've got double learning Prakash: yeah I: yeah I understand yeah yeah OK thank you Prakash: it's very err I: exciting Prakash: exciting yeah I: yeah a double worrying and exciting I understand mm</p>	
43:42	<p>Suzi: yeah...I err (also) I: Suzi yeah S: many things my friends already spoken but err I have er...worried about accommodation really I: mm S: what kind of accommodation is there as err we visited a UK family and err I asked like err how is the accommodation system is there like err I: we will see S: yeah and err we also talked I talked with you also Isabelle I: I can share a little bit more if you want to S: like err and err I got new year there is err same place but err in single room you can single sex on err different sex also I: mm S: we are living so I'm very much worried also sometimes about that also I: mm S: how it can be I: are you married or not S: no I: mm mm mm S: and there err one more thing is in starting two weeks we have to attend seminars to choose one course I: mm S: so that is also how to manage and how to choose the courses there that is also my worry and how to reach out the tutors... to err proper communication and to proper study because err I did my study as a distance learning after ??? I: mm S: I did my BA and err my bachelor and master degree in library science as our system we have to got like my err friend Parween share we got the... some... questions and some guest papers and we read and we have to just do study and give the examination that also err mm and ours is not very ...after 12 I was not a good very good err student I: mm S: like err I got second division always I: mm S: so this is also my one worry but err and how to err one more thing how imbibe everything there... make err we have I: buy did you say buy (? no) S: imbibe I: oh I understand OK S: like err I'm err also ...I can't share my experience when very easily with others I: mm mm S: yeah and if somebody is very frankly with me sometimes because I have experiences a lot because err err OK I share with someone and then after sometime people laugh on that also I: oh S: so that is err how to err trust on somebody I: mm S: that is also one mm my err worried about that and how to travel as I spoke with you Isabelle also I: oh yes S: and you shared a lot don't we have to err don't talk with the very stranger person I: mm S: maybe he or she will err think different I: mm S: and err like err so that err from that day I'm worried about that I: sorry about this hehe S: because err no not it is good for me I have to learn a lot I: mm S: how to travel there I: mm S: and err like err I really it was not allowing my home my home we have to as a girl we have to travel alone but after err some time like I started live alone in 2001 I: mm S: so after then slowly slowly this fear worn out I: mm S: from now and nowadays in India I can travelling night also alone I: mm S: err but err there what will happen and how I can err manage and to whom again and to whom I can trust and err how I can get knowledge like that also I: mm S: so it is also my worry</p>	

	and err I: thank you thank you for sharing S: yeah I: I understand yes yes I think err Reena yes	
47:26	<p>Reena: yes so err all my concerns are mostly with academic things I: really you don't have the personal or cultural or food R: personal I'm very much confident I: really R:that I can cope up with because I am very outgoing with the people from different cultures or that I'm confident that I I: are you're like Mou you like drinking and having fun and being naughty R: no (laughs) I: just joking OK so I can see academic you want to ??? R: yeah I: which aspects do you want to give some examples R: academic in the sense I feel I'm very good at interacting individually with one to one interactions I'm very good I: mm R: but in a big forum I am err I'm not confident to talk my views I: mm R: and err the pattern of ...I mean how the education pattern there is not in here I: mm R: in our case also I: yeah yeah R: and with all of us we know that we have to read a lot before going to attend the class maybe I: mm R: more than 200 pages so 200 pages I don't know how to cope up but still I have the confidence that I can get that level because err during my management also it was assigned we have to read minimum 150 to 200 pages that was our level but... this gap of 4 years I'm not I: 4 years is it R: yes I: mm mm R: so now I'm not acquainted with these thing those days we are just all nigh we are sitting in a computer lab and doing all the assignments and all I: mm R: until the day until the assignment are reported I have written it just like err explaining something whatever we have learned and it's based on our observation I: mm mm R: I never wrote any report err making it critics analysis so how I can err do I have the capacity to write a critical err analysis report I: mm R: so I'm a little bit worried about it I hope err by doing all these things I can do it I: mm R: and err apart from that err food and all that I can adjust I: good OK that's good R:no other worries</p>	
49:28	<p>I: would you like to add anything else I mean you've said (mm) yes please Deep: I'm Deep I: yes D: actually err...I'm going to be 33 years I: spring chicken (laughs) D: so err next after next month 1st of March I feel complete I: so how does that feel for you D:actually err in that particular time up to...from 0 to 33 I've been careless or or I can say I've been carefree type of thing I: mm D:person and I'm never worried or take extra burden of anything I: I see mm D: even while I was studying I was just studying OK you teach me I will learn but I will not take the burden of 4 5 8 9 books at one go I can learn what I can...I did the same err during my academics and even err in the IELTS examination err I did the same but now they all are saying that the systematic approach is required (laughs) you should be very punctual and all will be there so I'm a bit worried of it's err not going to be easy to change myself over night I: mm mm D: within two or three months or four months before arriving to the university I'm really afraid if if this this practice goes on with me whether I will be able to finish or I: oh D: the assignments or complete I: I see D: all the things I: I understand D: so this is the thing I I know that the responsibility rest rests with me only I: mm D: no-one else help me I: mm D: but whether I will be able to do it or not I: I understand D: whether I will be able to help myself I: yeah D: or not I: I understand D: this is the real worry even this time ..I have err a lots of concerns and problems be it in family be it in professionally all these things because even after that this is my nature that err I deal the things very you know very very easily very cooly I: mm D: but err ...what will happen Prakash: don't worry it ???(laughs) D: I hope so I: what did you say Prakash Prakash: maybe we will ??? we will support each other I: yeah that's right of course SR: maybe not person no but we can be on time yes Prakash: whatever the communication means we will support each other I: yeah (? : skype yeah) I: it's a good plan Prakash: yeah I:yes</p>	

51:36	<p>Bobby and just to add I: yeah B: the excitement thing I: yeah maybe B: because in India there is a practice I: mm B: that err somebody will feel someone ??? or hands they will ?? mean in your luck there it's written you will go to abroad so it's among our... I: in yours, in your hand B: no if practice just for children means I: everybody will go abroad it says ? : yeah I: really B: everybody or I'll go to abroad SR: because they know everyone has this aspiration (unclear) Mou: no for my case ???told that you will not be able to go but your husband will go three years time but you will never go (laughs) but opposite thing happen ? : yeah I: you make sure this happens (laughs)B: so from childhood everybody will accept oh in future I'll go to abroad so yeah so going to UK it's more ??? and also I always dream to err that ??? the snow fall and all although India different place but because I: different snow hehe B: very far from my place I: mm B: so err I'm excited to also enjoy that environment mm I: yeah mm definitely B: mm Prakash: err in my village in my childhood I've been hearing a radio the news on BBC London so never I said err I: you were happy we were not hehe (laughs) Prakash: I am very surprised gift to Mighty God (laughs) I: lovely Prakash: and very very surprising if I'm really going to the UK I this is very very surprising and people are saying that I: you're lucky Prakash: are you really saying the truth (laughs) dreaming so SR: people don't believe B: and also it will be a good opportunity also because just to recall our communicative action so it's a very good chance in a new setting with diff err mm academic environment and definitely it will actually personally I feel It will going to contribute for my professional and personal in a very effective way so that's why I am very much excited I: yes yes this is the ultimate B: yeah I: isn't it B: after that we don't know whether we'll get the opportunity to study and I: are you keeping your job or you're leaving your job B: I'm going on study leave I: study leave B: yeah my organisation I: so you can go back there B: yeah I; OK mm OK... thank you ever so much for your time er mm (few speakers: ok thank you) I'm thank you it's been ...(cut- end) (interesting)</p>	
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Focus Group Interview: Group 4

I= Isabelle

BK = Bikrama - *Bikrama feedback red and italics*

Raga – R = Raghwesh *Raghwesh feedback*

Khup-K=Dany - *Dany feedback green italics*

Datt-D =Shankar *feedback in blue*

BKN=Bharat

Asha-A=Anu *Anu's feedback purple italics*

Delhi: 21/1/2011 – 36 minutes 34 seconds – 6 participants

Counter	Transcript	Comments
00:00	I: OK group 5*thank you very much for being here tonight I really appreciate end of day quite late end of course quite tired perhaps so really thank you for being here ... and err we're talking about maybe you'd like to introduce yourselves first wou...would you like ...BK to start yeah	<i>Actually group 4 for the UK group 5 if I include the USA</i>
00:22	BK: err myself BK i: BK yes yes no problem yeah yeah BK: BK you can call me I'm from Orissa i: mm BK: and err i: OK BK: no problem I: Ok speak up OK BK: err ... I work with organisation called Handicap International with err work on disability issues it's err international organisation but at present I'm being involved in a programme called disability and disaster management I: is that in Orissa as well BK: it is in Orissa i:mm BK: so err I: and what are you what programme are you going for what MA programme BK: err I I'm interested in going for a programme called disability and development I: Ok I: do you know where you're going yet or not BK: probably Leeds it's a very good programme there called disability and global development I:mm BK: so it will be my interest area I: thank you very much for now BK thanks	<i>Name changes to pseudonym</i>
01:16	Raga: I'm Raga I: mm R: and err I come from state of Uttar Pradesh... which is... towards the northern part of India...and I work with an organisation called Development Alternatives... I primarily work with issues related to governance and institutional strengthening...I plan to pursue... my MA programme in governance and development...and err at this point of time... my application has been sent to two universities I: mm R: one it the London School of Economics and there is that.. IDS at Sussex I: mm thank you R: yeah	
01:58	BKN: I am BKN I: mm BKN: I am from Rajasthan... state I'm working with the Azim Premji Foundation.. with the education area and err I'm pursuing my MA in err poverty and policy analysis I: mm BKN: and most probably in err ISS Hague I: Ok mm mm OK mm thank you	<i>the Hague the Netherlands</i>
02:24	Khup: my name is Khup... I am from Manipur but I applied the Ford Foundation from Madya Pradesh I: mm K: because I was working with the Hindustan Latex Family Planning Promotion Trust...right now... I have ...applied for Leeds I: mm K: for public health I: mm K: in fact two the other also is in KIT the Royal Tropical Institute in the Netherlands I: mm mm mm ...and you have a preference K: my first preference is Leeds I: mm K: university I: OK yeah mm thank you	<i>KIT- Royal Tropical Institute Royal Institute of the Netherlands</i>
02:55	Asha: err my name is Asha err I err I work with the err in Rajasthan on women issues err mm right now I'm coming from err Madya Pradesh which is my err native place and I err I was basically involved with err with the capacity building of women and developing women leadership bu... and err and this is the basis... mainly with the rural women and err also I was associated with the err the association of Strong Women Alone this is association of single women and err I err have applied for err two courses in Sussex University one I: mm A: is that err err IDS which is gender and err development and another is gender studies at Sussex I: mm OK thank you very much mm	
03:47	Datt: I am Datt and I am ...from Utrakhand I: mm D: and live in Dehradun I: mm D: and working with People Science Institute...I: OK D: err People Science Institute working since 1980 I: mm D: to secure food and livelihood security of marginal err I: mm D: farmers of Utrakhand and Himachal Pradesh I: mm D: and err my err I err look after err micro-enterprise and development with the help of community based organisation I mm D: in Utrakhand itself I: OK D: and err I have applied to err for err environment management and policy in Manchester I: mm OK great thank you very much D: mm I: sounds great so why the UK... this group... you chose... all of you to go to UK and maybe the Netherlands for a couple of you as well so with... my question would be more... about... why the UK as a preference err mm... please (OK)	

	anyone together similar...	
04:44	BK: for me err I: yes BK BK: ??? ¹¹¹ university in particular in disability opportunity and development Programme in Leeds is the... best in European mm context I: mm BK: particularly there are some other institute in the USA I: yes BK: then but err I I did not want to go for two years I wanted to go for one year I: so it's for the time isn't it BK: yeah and Leeds is my preference area I: why apart from these two points is there anything that makes you want to go to the UK more than US BK: err I think that culturally we can adjust more in UK than USA that's what my.. I I heard from people going USA ??? many of my friends are there in USA also I: mm BK: but err I think in err since err every teachings have err we're here for a long time and we're doing more acquainted to their culture than I: mm so you feel it's more sim...similar to what you know BK: yes I: Ok I understand thank you anyone	BK/Bikrama, can you check the beginning it's not clear. Thank you Comment- Sorry Isabelle, I don't remember exactly what still I have tried to recall and add it
05:40	?Yeah (?) I: oh sorry what... you choose it's OK (?) OK Raga: I: Raga R: so I'm Raga and again answering your question I: mm R: err err my preference for UK is largely because of three reasons...one I'm a mid-career professional... err married with two kids I: mm R: and...I f..I f...I find it very difficult to be for two year programme I: yeah R: so one definitely is the time I: mm R: err personal as well as for professional reasons I: mm R: number two... err I've been to UK few times I: mm mm OK R: and err I find myself very... you know adaptive I: OK R: to...err the ambiance there I: mm R: though there is no apprehension about US I: mm R: but I find it considerably familiar I: mm R: and err number three because err... I think err you know it may be a perception but it's very personal opinion... err I find I feel that the courses in UK ...specially development-oriented courses I: mm R: are more aligned to situations in India than in US I: OK mm mm R: so I: I understand R: ...these are the three reasons I: thank you how old are your children Raga R: my younger daughter is four months old and the elder one is five years old I: Ok thank you for sharing this R: thanks I: OK	
7:07	BKN: I'm BKN...err I opted err I I am interested to go in err Netherland I: mm yes of course...BKN: because err one reason is that err err already my fellows told that the time concern is also because US there is a two years degree course and it's??? and I'm also married and I have a lot of family responsibilities like my family I: mm BKN: joint family I: oh OK BKN: mother father and err...my kids I: do they rely on you as well with work as well then or are you responsible for the family BKN: yeah I am responsible for the family I: are you the eldest in the family BKN: no I'm the youngest but in our culture the youngest is err responsible for the...in taking care of parents I: I see the youngest BKN: younger I: Ok so they live with you BKN: yeah I: or you live with them BKN: yeah so that's err my reason the second thing err I am working with the ...government as a like ???-ing and sometimes the policy intervention something like that so I am seeking all the courses which is related to the...policy I: mm BKN: so there I found that many of my earlier fellow all that and I said is the best for the public policy I: mm BKN: and err like poverty and such type of courses I: and this country is very strong in this yeah mm BKN: yeah that's why err the second concern third is the that err also my err we can say the English is not much for err in ??? I can't err compete with other university that's another reason I: mm mm OK I understand OK BKN: so I I: but you're happy you've found a course you are happy with BKN: yeah I'm happy I: good BKN: it is very suitable for me you know that's why I: thank you mm	
08:46	Khup: I am Khup err the main reasons for me...opting for the UK is basically err err is that I had a research on what exactly I wanted to do I: oh already mm mm K: yes universities first...firstly the err I was interested in going to the US John Hopkins John Hopkins I: really OK K: but then err honestly say the GRE scared me a little bit I: hehe actually a lot of people said what part of the GRE scared you which section K: err the quantitative I: mm a lot of people said that actually mm K: so I: mm K: err mm it's not just that I...happen to log into Leeds University and when I looked into the course structure then I found that it is very suitable for me I: mm K: because they had the components that they give then and course structure that they provide was what actually what I was looking for I: OK K: and then err when I kept on looking for other universities just giving a comparison this err I stumbled on KIT I: mm K: in Amsterdam I: OK Amsterdam K: so this Amsterdam and err Leeds when I compared Leeds I felt that err it is err giving a good curriculum for err health policies I: mm K: but then in KIT in Amsterdam I find that they give you a specialised MP for HIV and AIDS I: mm K: because I have a good amount of experience in HIV/AIDS field I: so it's a difficult choice no K: yes I: hehe which K: it's a difficult choice however I opted for Leeds err mainly I felt that the course structure is OK it's fine I: mm K: it's also what I'm looking for I: mm K: plus err even for my own personal side... I've been a big football fan I: really K: so it is... I: oh OK alright have you got a British team you particular close to K: I am a fan of Manchester United I: mm OK K: so it's like a dream for me to have... them see play live I: oh wao so you're going to go and see them when you're there K: that's what I	Khup Do you mean Master Programmes when you say MPs? Yes MPH (Masters in Public Health)

	<p>wanted to apart from me studies I: oh yeah of course yeah of course hehe I understand (laughs) get the tickets in advance K: alright I: check the internet hey they get booked up very quickly: alright I: hehe K: so right now I'm in a 50/50 situation I: mm K: err I: you're waiting for your ... results whether you've been a K: yeah I: a..a... a ere r err which one accepted you if both then you'll K: if both then I would go for Leeds I: OK I understand K: university I: OK alright K: one thing that err attracted me was that they have a a course on mobile health I: mm K: so this mobile health clinic is what I have been en..engaged with I: mm K: in Uttrakhand State I: mm K: so I really wanted to build a good model on that and <i>replicate</i> it here in India I: mm mm OK good thank you thank you for that...Asha</p>	
11:42	<p>Asha: yeah err I was initially when I started searching for my course I wanted to go for two years because that gives you err long err err orientation err longer orientation and also helps to internalise what is err learned and also gives err because err one year is err very intensive and it's a sort of many things err I know err is being given I: mm A: but then it's... you have limited time to you know err internalise and grasp everything so that was one of the areas that I'm I: so that is US you had chosen you had chosen US for that you mean two years you mean A: err I wanted to go for two years but then when I was searching for the courses on women's err rights actually I had opted for Human Rights and under that err gender studies of women studies when I was looking for the courses in US there were err mm there were primarily focussing on sex and sexuality and that was not the area where I am interested and I have err I... have not worked on those issues and I will be working on... more err related to err you know err women issues focussing on err the ...gender disparities I: mm A: and err patriarchal society and development and why women is left behind I: right A: in the process on development I: mm A: so that was err... being offered by Australia as well as UK mm A: and Australia has a very err good combination of Human Rights as well as the subjects and women's issues so I ... I: was it an option for you to go to Australia A: yes err that's why I wanted to go but then err later on I re... I err came to know from some of the Ford alumni that err it's err who are there doing pursuing PhD so they said that err it's err I mean right now err from last two years there were some over rolling in the universities and many good faculties have left and now she's on her own so she said that maybe it's not err you know I: mm A: a choice to come here I: OK A: and err mm my second choice was always Sussex because it is a very renown university I: mm A: and err recognised in the development sector especially in India so and err the that's why I opted for Sussex and then in UK I didn't want to go anywhere else except you know Sussex and IDS which is part of err Sussex so that's why I opted for two courses within Sussex on gender I: OK A: studies I: alright A: third thing was again what err Raga said that development this is again my personal you know err assumption or notion that development in ... err...development in India would be more related you know I: mm A: relatively talked about and err you know I can come back and apply a lot of things from US than err mm from UK rather than US (I: US) I: mm A: so that's why that was another mm another reason for opting for that I: thank you very much mm thank you ...Datt</p>	
14:57	<p>Datt: yeah I'm Datt err first thing GRE the quantitative so scared me I was I: mm they said that mm D: I was not err focussing mean err I don't mm didn't have choice in US and UK so I discuss with my ...guide who advised me with my MSc I: mm oh mm D: I've already done my MSc in botany I: mm D: so I discussed with him I: is he... like your professor or ... D: yeah my professor I: which university is that D: Kumaun University Nainital I: mm OK mm mm D: he... suggested me if you want to do work in weal fare sector like development sector I: mm D:so you must go to UK I: and what was his reason D: yeah because he was saying that err in US there is all courses they go for commercial reasons I mean in the corporate for corporate sector and after coming back you can earn money and you can err... but err I: mm D: if you are to really work for welfare sector and development sector then you <i>should university which run related course</i> appropriate course in UK I: OK D: that's I: has he studies in UK D: he err he went there in Oxford University for err 3 months I: for development field as well D: I don't know no I: oh no no that's Ok thank you right so that was one reason D: yeah I: any other reason D: yeah and err mean the err...I have also one year old kid so I have I: one oh mm right D: yeah I: very young yeah D: I want to finish my course with only one year or half years yeah I: fair enough fair enough yes yes that's a good reason (hehe)OK D: that's it D: and err I: that's it Ok thank you so A: we want to add I: sure sure sure sure Asha</p>	
16:39	<p>I: yes yes Asha: I missed one thing err after I was explored I mean when I was exploring for a the opportunities at Sussex I got get got to know from some of the err Ford fellows who are already I: currently A: already there I: mm A: err she told me that you can always swop the courses so she said that since I have a small interest to see women issues err from the perspective of Human Rights then she said that there are many courses running <i>parallelly</i> on Human Rights I: within the</p>	

	<p>same university A: within same university and you can swap so I thought that err this could be the this will be the best option in that case so I'm now I'm really happy to have err you know this err choice I: right and err was Sussex you said it was you were very keen was it only because of the course and the name it has or was it is it anything to do with where it is I mean you said you really wanted to go there and only there A: mm I: is it only because of the course nature the academic reason is it A: err and also it's very much recognised in India Sussex University I: is it A: yeah I: OK A: and specially with the relation to women studies I: mm A: I talked to two three people so they said err I mean these err this was one woman who is a Canadian err woman I: mm A: who err was who is my super...err...senior and also another European woman who is one err you know who is heading the women's wing I: mm A: in one of the funding organisations so these two women they suggested me strongly that Sussex will be a very good err I: mm A: and also the exposure the entire exposure I: mm A: of Europe I: mm A: will help you I: mm A: so err I: OK I understand A: that's why I err I'm happy now I: great so apart from just the acad. obviously you've already shared the... excitement of of going for something you... you look forward to doing... what... what else are you you know all areas you you look forward to I mean Khup already mentioned you know the err the sports e..element that's ...that's a good reason why you would be excited about it is there anything else you look forward to that you hope you will enjoy there or or maybe nothing else and therefore anything you're worried about you know just let's explore that... anyone... anyone any order you know you can talk to each other about it or ... as you wish</p>	
19:00	<p>Raga: err... I'm very excited... because... I enjoy western music I: ah music mm R: specially the countryside songs I: mm R: err I'm I'm a trained drummer and I want to revive my skills I: oh R: while I'm at the university I: mm R: and err and would like to definitely play with some... good band I: mm R: if I'm there with the music society or something like that I: what do you play I: I play drums I: is it ...drums R: yeah I: ok yeah yeah mm R: and err in... Indian instrument I play I I...studies table for almost 10 years... right from the age of 6 I: OK R: so that's that's one thing I'm really excited about I: OK R: music is my passion I: OK great mm R: so that's one thing I: mm R: but should I also talk about the apprehensions now or I: if as you like would you like maybe we talk about what we look forward to first R: Ok sure I: not to to to make err a dark side for your friends R: yes I: hehe let's stay with the music and the football hehe R: sure sure OK I: yeah</p>	<p>Raga: could you check this, please? Please replace be/pay with/for with play</p>
20:06	<p>BKN: err I'm BKN I: mm BKN: I am am very much excited err to go to Netherlands because I err I heard there is err a very good work on the water shed itself because the err I heard that the level of sea is a little bit up to the (? below) sorry below err I: lower BKN: yeah below sea level so that's why I want to err really wanted to see how they are err the technology is err I: that's a good place definitely yeah BKN: yeah I: yes very exciting BKN: yeah I: so you'll be doing lots of sightseeing BKN: yeah yes I think I ??? that I: in relation to how they work BKN: yeah in the country side I like that I: mm BKN: you know I: OK BKN: that's very interesting BKN: ? I: Ok yes yes anything else or that's it is it BKN: and err also I err never been to err abroad I: mm mm mm BKN: so... I am very much interested to see the developed country how they err the things like the systems and roads and err mm err mm the development of that countries or I: yeah BKN: that's it I: yeah we'll talk about that again yeah yeah great great</p>	
21:13	<p>Khup: err mm apart from err football I: mm mm mm K: I like err architecture I: mm OK K: I like to see the different styles especially this... the British architecture I: mm K: other buildings I: mm K: so... I really look forward to...err seeing the different architecture I: mm K: like err BKN say I: yeah K: there infrastructure and so on I: plenty of chances there plenty of places K: mm K: yes I: and not too far K: and err right then this is my first time to be going abroad I: mm K: so really looking forward to... seeing a developed country and UK being one of the ...err mm so to say...advanced... countries and ...having been here in Del... in India but looking forward to seeing the real British I: mm yes that's right yes different in their own country yeah K: yes I: yeah OK thank you mm mm</p>	
22:10	<p>Asha : err I: Asha A: yes I err I have two err mean err mm excitements one is to meet the international students I: mm A: and err err and to know from them what is their culture how err you know especially what are the women issues in their country and I: mm A: and how they're addressing it that was one of the areas where I really want to explore I: mm A: and err I'm err also excited enough err second one is err you know being an Indian especially working in right-based I sometimes feel that it is we try to blame a lot and feel that err you know this is not err there are so many loop holes in the country there are so I mean err negative aspects to err I: mm A: you know in the country but when you err go to err another country meet so many people then I think I ...would definitely feel proud of err you know being the... Indian I: of course mm A: and err what are the positive sides because perhaps we err tend (I: ?) to err somehow we feel</p>	

	that it's so obvious that we don't appreciate at times and especially you know when mm you work in right-based I: mm A: when there are so much err err you know violence from the other end I: mm A: so you try to be sense more negative part of it so I I: so you're saying it will give you another <i>perspective on your own country this way</i> A: yeah I: OK Ok thank you mm Datt	
23:36	Datt: yes I will be very interested in err to look the life styles of more people I: mm D: I err always look at Rajasthan how they live I always used to go to <i>different part of India</i> like Ladakh and Madya Pradesh and thing I: so you've travelled a lot in India have you D: yeah and like travel for three years I: wao D: yeah so I always err try to mean I write in detail also I: you you describe D: yeah I: the the life styles of of different people D: yeah I: OK D: and their food habit and their living style I: mm D: and err something about their civilisation how they develop so I'm really I: so the history how they develop D: yeah I: OK mm mm D:so I'm very keen to know about the UK because err I: long history not as long as India perhaps but D: yeah I: and you're going to write about it D: I I would like to I: mm wonderful D: yeah I: if you ??? that would be good hehe OK thank you Datt err BK	
24:39	BK: yeah yeah I have one interest because err I'm from err particularly I am <i>prosthetist orthotist in profession</i> so we use most of the technology from UK like err prosthesis wheelchairs then I have seen many of this programmes and videos like err wheelchair <i>which adaptable</i> in a car all those things like new technology I will be interested to... see those things err and my interest area would be come back and add all those things in my condition and how can I do that I: OK BK: so I have advantage of being a social worker as well as a professional prosthesist and <i>orthotist</i> so I will try to adopt both these things I: oh that's interesting BK: yes I: OK very creative OK so BK: so my interest always err wanted to see I: Oh OK I: so you might create some interesting machines BK: at present I am using a book I have in that organisation name <i>has been changed may be AHTARAG I have tried something like</i> that prepare some <i>local cost aid appliances and mobility aids</i> and apply how to prepare a prosthesis <i>or orthosis</i> out of bamboo and <i>wood</i> and things and they have that technology with them I: mm BK: so I would like to do I: oh BK: in search of that type of thing and sometimes if I will get chance I will definitely go to those places and see I: exciting yeah great ...so you've got lots of excitements... have you got any worries that will be the last part err... have you got worries of any kind and err concerns or ... things you're not sure about that kind of <i>thing</i> it doesn't have to be <i>heavy</i> or whatever	
26:10	BK: I have two worries really I: really so BK yeah BK: coming back to education after 20 years... I: yeah BK: so err a little err I'll be a little scared about this academic writing and all and <i>we are</i> all not comfortable with <i>reporting all these things we normally</i> managed to do I: hehe BK: not very well but at least we mange to do that I: good enough yeah BK: but when we have to logically err mm writing and whatever academic writing I: mm BK: I'm little bit scared about these things how to manage I: yeah BK: and err the other thing I've never been out of the... India to err I've been to Nepal it is similar condition like India I: mm mm BK: so err I: so you what aspects BK: particularly how to adjust to their culture environment even there are more international students from many countries who will be there teachers err or the guide will be from other countries so how they behave how to adjust with them normally here we attend the class don't go it's a very casual type of thing we do it here I: mm BK: but whatever I have experienced so is I: mm BK: managing to that environment may be a dilemma for me I: mm so you think ...you have this image it's going to be quite serious is it BK: yeah yeah yeah I: mm OK I understand...yeah OK not bad not too many (hehe) Raga Raga: well I: you said you're quite comfortable you had no worries is that <i>right</i>	
27:38	Raga: no not exactly I: mm R: because I've always been there for 7 days 15 days then ...I: short times then R: short time I: mm R: yeah and most of my worries were taken away by... the people who are sponsoring me I: hehe R: the host organisations I: hehe mm R:it was very comfortable I: what kind of worry R: I have I: what are you thinking about R: err I have many worries actually I: oh dear R: err I: hehe R: the first definitely coping with the new education system I: mm R: err you know...I'm a little bit aware you know but I'm not fully aware so I: mm R: I have I have a limited information I: mm R: err I'm a strict vegetarian I: Oh OK R: and... one thing that's going to be really tough for me is to... manage food I: mm R: err specially... you know... with the limited resources that I'll have ...because I'm not... really aware about cost of living there I: mm R: err the third thing was that I'm a very homesick person...it's...also I: mm... how do you experience homesickness I mean R: homesickness means...I feel you know like...coming back fast only after 10 to 15 days I mean I: you mean you can't wait to come back R: I miss my family and err everything I: does it make you feel upset or ... R: not exactly upset but ...I feel like you know I: let's go R: it's too much let's go back I: yeah yeah yeah R: R: especially in regions where it is very difficult to find you know... people from India like I was in Mexico ...and it was really <i>frustrating</i> being there I: hehe R: for almost 20 days I: mm R: but I think err I'm a little bit	Indian national pacify homesickness Internationalisa tion Ok but

	<p>comfortable with the UK because you find a lot of people from you know own country as well as people who have experiences I: mm R: there a lot of British people who have a lot of experiences about India I: mm R: they keep on coming I: mm R: so to to s...to that extent I'll be a little bit comfortable in the UK so I can manage my homesickness possibly I: mm R: err the fourth one is it's err you know also about...coping with...varied accents I'm not very comfortable with... too many accents although typical British accent is Ok with me but ...people from specially ...you know ...err African continent I find it totally..a little difficult so that's another one how will I exactly you know especially the seminars I: mm R:when you have to very attentively listen to a lot of people I: mm R: how do I manage you know understanding what they are saying I: mm mm R: so this is other one with largely cross-cultural adaptation kind of thing err I: such as R: specially language I: mm ...what do you mean can you elaborate R: yeah that's what I I: oh this one R: yeah I: this one R: specially I: I understand R: the accents I: yeah yeah yes R: specially the African continent because ... err...so far I have interacted with many and I find that very hard I: mm I understand R: again the Scottish accent is something which I find very difficult to understand I: mm R: so I'm also you know...not sure if the university professors also have the similar kind of accent I'll really find it difficult I: so you're worried about that R:I'm worried about that I: because it's where you get knowledge R: absolutely I: I understand R: so I should not miss out things which are very very important for my academic excellence I: yeah yeah of course yeah OK R: that's it I: all right thank you yeah mm</p>	<p>down side, different teaching styles see BK and accents to understand Raga IELTS is one thing (what about regional accents/listeni ng?) but teaching style with seminars student led teaching requires understanding of multi accents this is not a trained skill for all, English may be an issue but what about international Englishes – handicap and barrier to accessing knowledge</p>
30:55	<p>BK: For me although we are for my pronounce is a little bit difficult and people find it difficult to understand so I don't know how it will be a problem there I: oh OK BK: yeah so I: yeah yeah BK: because we have regional and it's a problem here I: mm mm mm BK: so I don't know what how I will face those problems there I: mm mm OK ...both ways yeah mm mm I understand</p>	<p>Own thick accent for others' comprehension</p>
31:18	<p>R: and I hope I mentioned about the accommodation I: no you haven't R: oh yes accommodation is something that I am absolutely worried about because I: what do you hope for R:... I: I mean what do you worry about R: err... you know err we have been told that we have to manage our accommodation on our own I: mm R: err this is my present state of mind I'm worried about might be tomorrow there is a session on accommodation I may be comfortable with it now I'm not I'm clueless how exactly do you I: do R: start that process you know ...what's err for example there will be three aspects how what's the process of seeking that err you know seeking an accommodation I: mm R: err the second is I'm not sure about whether on campus accommodation can be easily managed or I'll have to stay out of campus because my personal preferences on campus I: mm R: err the third one is about the cost I: mm R: you know... I: yeah R:... I: thank you</p>	<p>Raghwesh Why on campus accommodation Raga is better in your view? Had you finished Raga? It ended so suddenly! Raghwesh, <i>For 3 reasons:</i> <i>(1) Easy access to Uni resources/ facilities (2) interaction with faculty and other students (3) feel on campus accommodation is safe in comparison to off-campus</i> Had you finished Raga? It ended so</p>

		suddenly! Yes I had finished.
32:17	<p>BKN: err mm I'm BKN I: BKN yeah mm thank you BKN: err mm I'm very much worried about the err the concern already Raga told about I'm very much homesick I: oh BKN: like err so and err I: so how do you feel when you're homesick BKN: homesick in the sense that err like err right now I'm living alone at my workplace but err within 15 days or maybe sometimes the weekend I used to go I: you miss your family BKN: yeah I: mm BKN: it is around 500 kilometres from my work place but I travel a lot for only one day (hehe) to go there I sometimes I'm feel that the kids what there are doing there or not sometimes my feelings is concerns in my mind I: I see BKN: like err err right now my house there is err no main gate my house so I'm getting a little bit worried because now I started work on that I: mm BKN: and err and before leaving to there I want to err mm err mm construct my err mm I: your home BKN: yeah I: mm BKN: not home is there but main gate is not there so road can I: anyone can enter BKN: yeah anyone can... no enter it's not my children keeps go out and some accident might I: ah mm BKN: might be happen I: protection BKN: yeah protection gate such types of things come to my mind I: mm mm BKN: because err err besides there is err many family members is there older brother there everybody's there but I feel uncomfortable so I used to call morning afternoon evening I: I see BKN: something like that so how I will I: mm BKN: will manage these things that's very difficult I: mm BKN: err mm and second thing BK told err that like assignments and err like err because I'm err 10 year I left my studies in 2001 I: mm BKN: and right now again I have to start study I: mm BKN: and err the process Indian err education system is a little bit different really taking like sometimes very casual I: yeah BKN: and then there are very serious and already you told during this course (laughs) so it's err it's very err you can say (?competitive) I: worrying BKN: yeah worrying I: I understand BKN: yeah and also I'm a little bit confused about the different err course I mean like the different course under my MA like err about poverty and policy analysis there is a 12 or 13 types in that the first I have to complete three and then second I don't know of such thing I: how to do it BKN: yeah I: the procedure for completing BKN: yeah yeah getting such I: mm mm BKN: and such all and also I'm a little bit worried about the err new situations err like here the system is different I: mm BKN: err how to work how to drive these things we are very familiar I: mm BKN: but there is maybe something different I: mm BKN: so many err we have to aware about the things here we can say easily to anybody please excuse me can I ...like that I: yeah yeah BKN: but there maybe so many things we have to err take care of that maybe the person who what I want to actually say and how they pursue/perceive I: mm BKN: that's err very difficult things I: mm BKN: where I have to stand where I have to pick up the vehicles where I have to travel I: yeah BKN: that type of situation and like I: yes yeah BKN: also the cost of living I'm not much more aware about that I: mm BKN: whether within the that err the Ford will provide us with some err mm allowances maybe it is sufficient or or not I don't know I: yes it's a worry BKN: yeah that type if worry in my mind I: Oh dear quite a lot of things there yeah yeah yeah OK mm OK thank you very much err Khup</p>	<p><i>Tacit knowledge about life may have to learned abroad a challenge stressful? fear to offend/ miscommunication/ misunderstood</i></p>
36:03	<p>Khup: yeah err one of my main concern is err the classroom settings I: mm K: err I am usually I'm a quiet person I don't speak much I: mm K:err mm I don't I: it's your choice isn't it K: yes yeah I: I mean you have things to say but you prefer to keep quiet or it is because you feel you have nothing to say what's the reason for quietness K: err mm I just don't feel comfortable speaking out I: mm OK K: I do have some ideas and when I'm required I: of course K: I mean when I feel it's really important then I get to speak out but usually I'm quiet I: OK K: not even not only in the classroom even in the... I: in life K: in life I: it's your choice isn't it K: yeah I: you make that choice K: right so err I: can I ask are you worried about anything if you were talking I mean are you worried something is going to happen that people are going to say anything or is it because you're worried people will disagree with you or it's something else I mean K: err no..I just...it's just my we for I've that I've been living I: OK OK mm K: even during college there even high school I: mm K: I'm I'm usually like this I: OK K: it's like err my personality I: and are you comfortable like that K: yes I'm comfortable I: that's right mm K: so my worry is err will there affect me academic performance I: mm mm K: and how do I ...adjust with that I: mm K: that's one of my err and like err Raga and BK actually talks about accommodation again I: OK K: err mm I think that's all I: OK everything K: otherwise I am adaptable to any situation I: ok food and all you're not worried about that no I'm not I'm really looking forward to I: exploring K:yes I: hehe (laughs) you like food do you K: I like food I: can you cook K: yes I cook I: as well K: yeah I: alright good great K: and I like non-veg I: OK as well K: hehe I: you like both probably K: yes I: ok thank you mm</p>	<p>Does this academic style encourage a particular type of personality? Khup is therefore not fitting the type? A worry</p>
38:05	I: Asha ...Asha: yeah ...err this is a bit the first part is a bit difficult and then I don't want to	Colony

<p>offend you or I: no no AS: so excuse me for that I: oh no please don't err A: but err yes err but I mean initially when I was at the beginning I was err starting to think about err Britain ...UK then I was you know the first thing that came in my mind there 's err we were colony of Britisher as you know I: of course yeah A: so I was a bit concern no I shouldn't go to that country I: mm A: you know I: because err and then err the the associated worry was how Indians are looked upon you know by err Britishers I: mm A: is it still because there are some...sometimes we err hear that err you know some there are some incidences there I: mm A:there are some places where err mm and there are experiences that are at the you know you feel I: discriminated upset A: yeah I: yeah definitely A: so that was err one thing and then I started thinking of you know people whom I know and err that who are Britishers but who are not of that kind and also you know err looking at BBC held the Lord? because you know you see the concern also at times about the world and the others and also especially Indians so then I thought no err but then still some place I: of course A: at some corner you know that I: it's still there of course A: it's still there I: I understand A: and how you know Indians would be if not if they are not very intellectually you know sound because otherwise if they are like cream here then they are respected but you know I feel I am more of average err you know students I: mm A: so how... that... would be hehe that was the first thing err second thing err... is relating to err the academics about the selection of err ...the... appropriate course for me I: choosing... A: appropriate I: the right course A: subject I: oh the right subject A: subject because there are some core core subjects and some elective subjects so I: mm that's right A: I was just thinking you know how to choose the best err or err rather appropriate s... s... elective subjects I: mm mm A: and also one another area which worries me is err you know the credit system I don't really understand what this credit system all about I: mm A: Ok how to err how to go about selecting I: yes A: those from another from that respect third thing is err lot of reading and I'm not used to so much of reading I: yes A: so err I know so I: mm A: you know they say that maybe err 200 err pages or 300 pages hehe a day oh my goodness this is something I don't I mean and you I: OK OK A: yeah I mean earlier also Neera said and then you also you know so I: emphasised A: you have to read you know otherwise you would not land anywhere so (laughs) I: yeah yeah A: so it's it's a I: mm A: difficult bit I: mm I understand yeah A: err third thing is assignments and err you know studying studying and entirely different err I: style A: style and teaching I: mm A: methodology would be difficult to adapt...mm specially doing completing assignments and time punctuality because timing is one of the issues I'm real... I: how's your how's your time man...management A: ok I'm always last you know ???worker eleven person who work at eleven thirty???person who works ??? I you're a night person like mm mm OK A: so that is one thing I want to mm I am also excited maybe after coming back I will be a little you know better then... (laughs) I: or worse... (laughs) A: I really I may not be worse because then there you have to be punctual there isn't any other way I: mm A:so I have to you know improve not I: yeah yeah A: I will be worse I: hehe OK A: so err and another thing is I'm a social person I'm err I talk err and I want to be with people actually if I say I: mm mm A:so I'm I think if I don't dare you know err err of the person who and then again I have reservations err mm err...on certain areas like err I'm not really very err err mm open person err as to err like err I'm sorry for all of you (?no problem) err you know talking to err not talking about but you know not very really close to err male counterparts I: mm A: and then there are err some cultures where you know it's a very open culture I: right A: and ours is not that open culture but err open in the sense that not in like negative sense but I myself I have some you know limitations and restrictions err reservations about err I: are you saying you are quite sociable but you prefer to socialise with more women ra...than than with men A: mm I: is that right A:err partially yes I: yeah A: yeah but then like for giving an example err I: mm A: I was once I was in that area where I was the only Indian and the rest I was volunteering I: and tonight I put you in that situation A: no not that I: oh A: I'll explain you that I was in an organisation doing voluntary service and there was I was only err Indian and rest were they were from different countries I mean came there as volunteers so we have we had err a women dormitory as well as male dormitory I: mm A: but since they were very good friends then you know male came and slept err err in our dormitory and which I really friend ...err felt really offended but then I understood their point of view because they were very close friends but I have my own reservations you know this kind of things I: yeah A: disturbs me a lot I: mm A: because there are cultural variations I: mm A: not saying that you know which is bad I: mm I understand yeah yeah yeah A: err but that is one of the areas that which I really feel I: mm mm A: worried about I: fair enough yeah yeah A: err mm and again food I am a vegetarian I: strict vegetarian or A: sort of with eggs though I: with egg and you are strict without anything mm I mean alive like I understand A: and also taste you know even a vegetarian then the taste is very different and I can't experiment a lot on food I: mm ...can you cook A: yes I cook I: that's</p>	<p><i>Respect me if I am not special?</i></p> <p><i>Can you give an example of experiences you have heard of Asha?</i></p> <p><i>What do you mean about BBC etc? I don't understand sorry can you clarify maybe specifically might be easier to explain based on the people you know...I understand you are trying to be cautious because of the delicate topic, don't be we know each other, what you think is important I will not judge you for it this is real. 😊</i></p> <p><i>One example: Long back, during informal discussion amongst friends, someone said that while passing by the streets in UK, you may still find boardings (though rare) saying "Dogs and Indians are not allowed".</i></p> <p><i>BBC reference: BBC is a very sensible and responsible news house and it telecasts stories of plights from various parts of the country, which also covers opinions of Britishers that is genuine and altruistic.</i></p>
--	--

	<p>good OK A: and accommodation as everyone has said is a concern I: yeah yeah A: and I think everyone has explained it in – depth I: mm A: and also the cost I don't know because I don't have a lot of reserves with me I: yeah yeah A: I don't know of you know and then I don't have a kitty you know I: yeah A: and then from where I can spend I'm short of I: mm A: so that is another worry I: thank you for sharing this Datt have you got more worries to tell us then</p>	<p><i>This refers that one of my biggest concerns is time management as I am the person who does things in eleventh hour (meaning immediately before the deadline)</i></p>
45:01	<p>Datt: yes I'm a little bit worried about the new education system I: mm mm mm D: yeah to adapt new system yeah I: when was the last time you were studying D: err 2003 I have I: OK not bad D: yeah in 2003 but there is different adjustment system like in terms of assignments and term end exams I: yes yes yes mm mm D: also so I'm worried about that and err of course cross-culture I: mm D: think like food habit living style err I: so can you give me an example D: I heard I:... of things you mean D: yeah because earlier I was working with PRAGYA an organisation I: yeah D: there were some err Britisher also I: mm D:work over there so the relationship are not so formal you must always I: shave yes D: yeah err to wear formal clothes I: so they are telling you to be more formal or to be more informal what are they telling you D: to be formal I: they're telling you to be formal oh really D: yeah yeah in the organisation I: in the organisation oh mm mm D: so I was thinking they are so strict I: and serious yes serious I heard that yeah yeah yeah that's a concern BK: Is there really a dress code in university like coat I: we'll talk about that in a minute no not at all yeah D: so that things they have mentioned in the area I: that's it Oh thank you very much you have anything to add err mm that's it is it K: that's all I: Ok thank you so much let me thank you for all this I(really appreciate).</p>	

e. Focus Group Interviews (FGIs): Themes

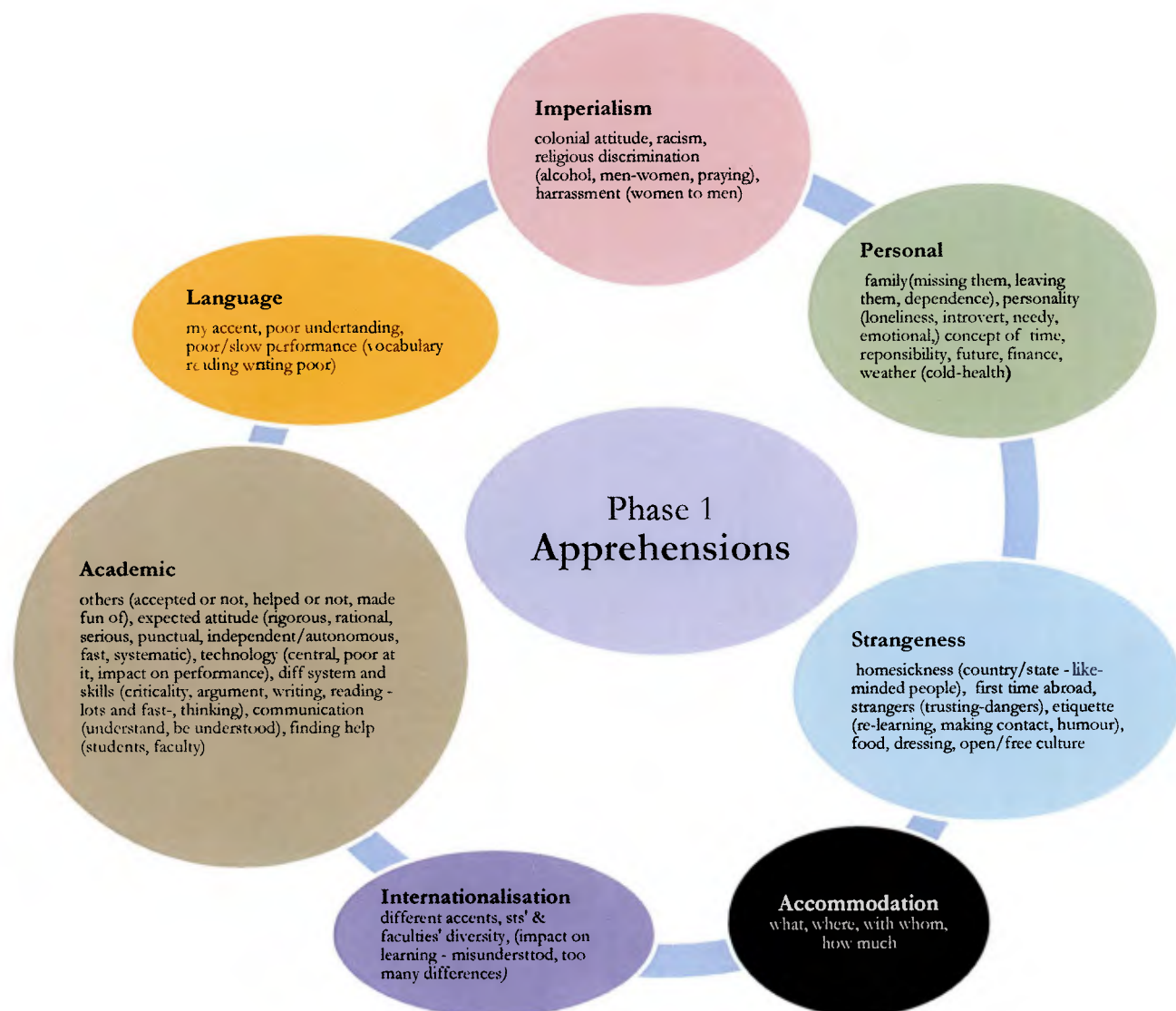


Figure 1: Phase 1 FGIs - Apprehensions

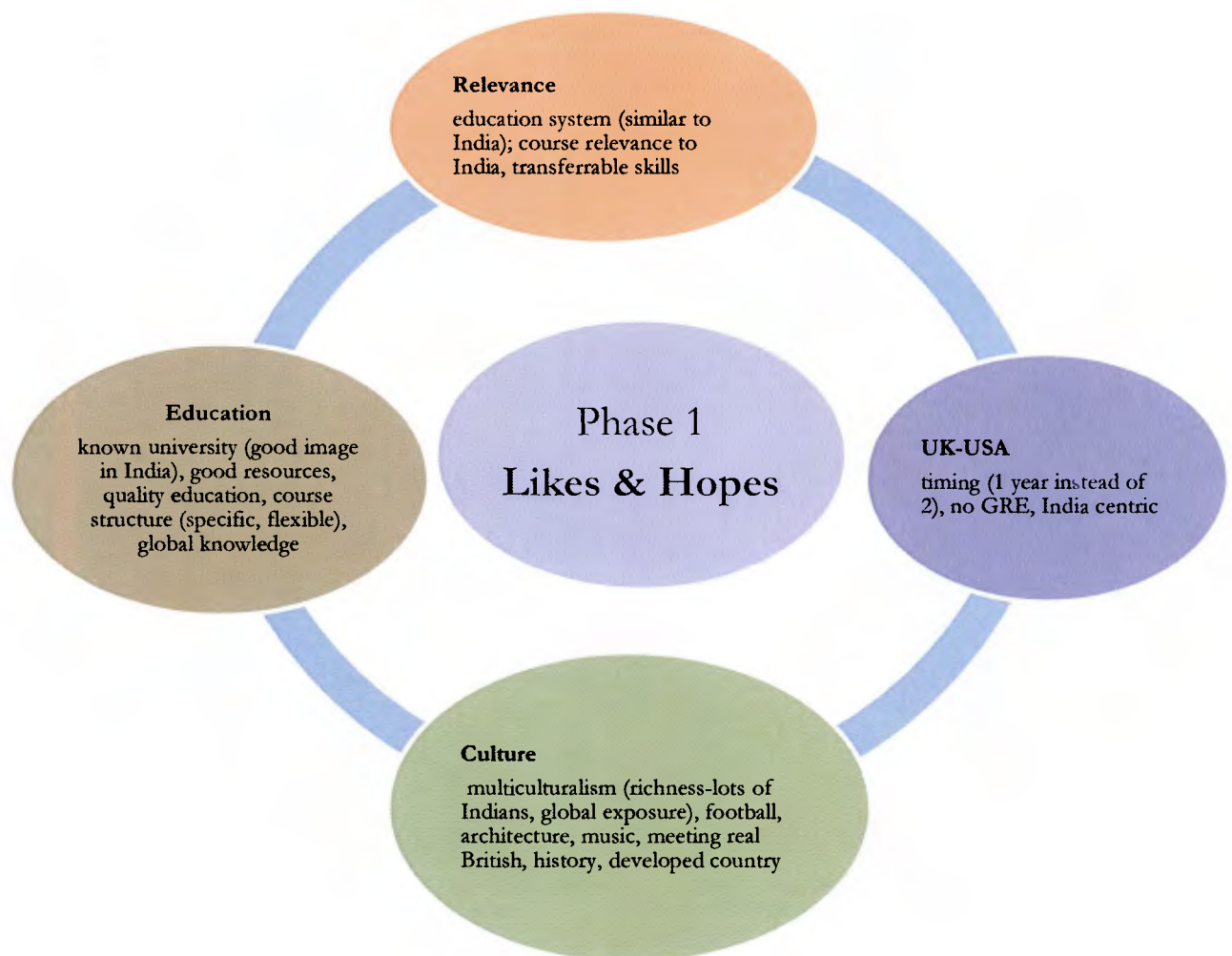


Figure 2: Phase 1 FGIs - Likes and Hopes

Phase 2: Questionnaire 1 - UK Autumn 2011

a. SurveyMonkey questionnaire format

[file:///C:/Users/Isabelle/Desktop/\[SURVEY%20PREVIEW%20MODE\]%20Phase%202%20Questionnaire%201%20UK%20Survey.htm](file:///C:/Users/Isabelle/Desktop/[SURVEY%20PREVIEW%20MODE]%20Phase%202%20Questionnaire%201%20UK%20Survey.htm)

1. Introduction

You have now been in the UK for about one month. The purpose of this questionnaire is to find out about what you have found enjoyable since your arrival in this country and whether you are facing any difficulties or/and have any concerns. If you are facing any issues I would be grateful if you could share what they are, how you are dealing with them and whether you get any support.

There are 10 questions, which may require a maximum of 20 to 30 minutes to answer. Some questions have a * next to them, this means they require an answer or you will not be able to complete it. If you have nothing to say in the text boxes just write nothing to report to enable you to move on.

Thank you once again for taking part in this survey. It should take you between 20 and 30 minutes maximum to complete. If you find any problems do not hesitate to contact me at isabelle.pgore@gmail.com or call me at 07847286521 (mobile)

Best wishes

Isabelle

2. Demographic information

Demographic information

Name:

University Name:

Course/Programme Name:

Date of arrival in the UK

Number of Fellows at this university:

Expected date of return to India:

3. Non-Academic Information:

So far I like:

Strongly agree Agree Disagree Strongly disagree

The city/town where I am staying

The people I have met

The accommodation where I am staying

The overall environment where I am living

Please comment on the four categories above explaining the reasons for your answers, you may recall something that happened or just reflect:

4. Please describe one or two of the most enjoyable or surprising experiences you have had where you are living (city/accommodation, other):

5. Please describe one or two of the most difficult or uneasy experiences you have had in your city/accommodation or other:

4. Academic Information

So far I like:

Strongly agree Agree Disagree Strongly disagree

The university/the department where I am studying

The staff working there

The students studying there

Please comment on the three categories above explaining the reasons for your answers, you may recall something that happened or just reflect:

7. Please describe one or two of the most enjoyable or surprising experiences you have had within your academic environment (the university/department, the staff, the students, other):

8. Please describe one or two of the most difficult or uneasy experiences you have at within your academic environment (university/department, staff, students, other):

9. Please comment on the main difficulties you are facing at the moment, how you are dealing with them and the level and quality of support you are getting at your university:

10. Any other comments: if you would like to add any other comments, please do so here:

b. Phase 2 Questionnaire 1: Themes



Figure 3: Phase 2 Questionnaire 1 - Positive impressions



Figure 4: Phase 2 Questionnaire 1 - Issues and concerns

Phase 3a: In-depth Interviews 1- UK Winter 2011-12

a. Interview schedule

1. Greeting - introduction
2. How would you measure your level of adaptation into your course?
3. How well do you think you are doing? How do you know?
4. What would you say are/have been the most difficult/unexpected aspects of your experience at this university?
5. Explain the different strategies you are/have been using to meet the requirements in your course?
6. What has been the best experience/most surprising/rewarding/ most familiar experience?
7. What /who has been the greatest source of support?
8. Do you want to add anything-else
9. Leave-taking

b. Phase 3a In-depth Interviews 1 - Themes

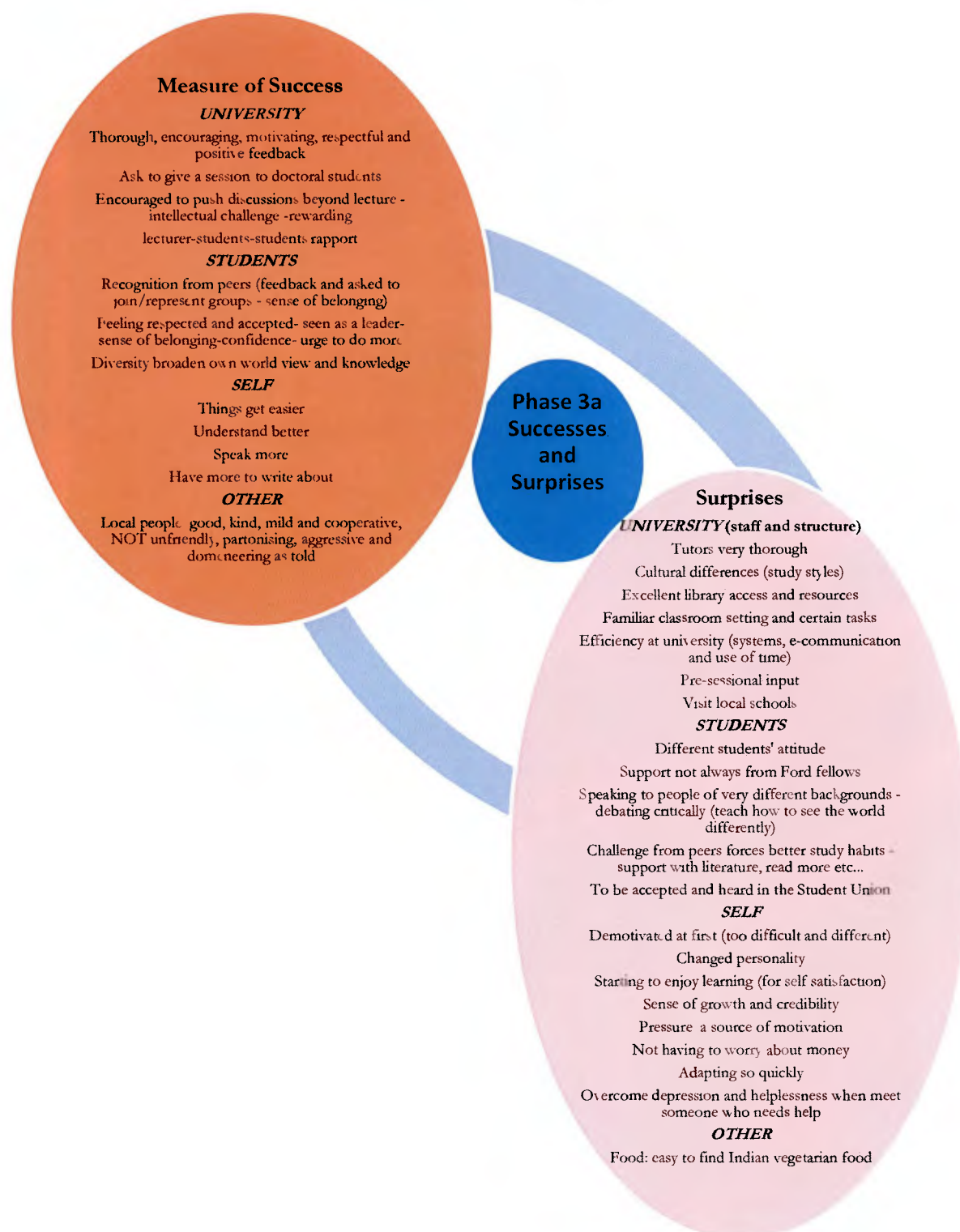


Figure 5: Phase 3a In-depth Interviews 1 - Successes and Positive Surprises

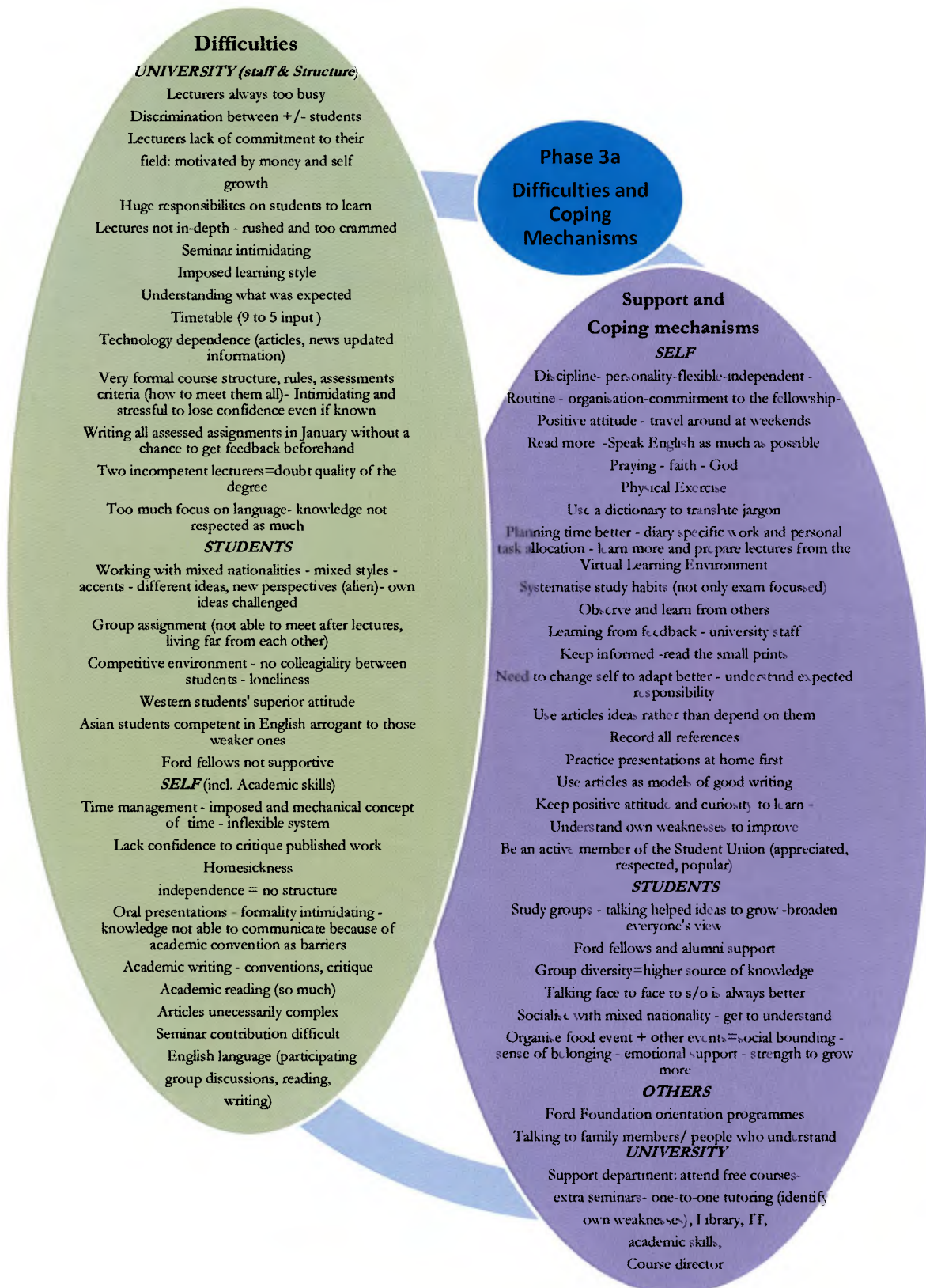


Figure 6: Phase 3a In-depth Interviews 1 - Difficulties and Coping Mechanisms

Phase 3b: In-depth Interviews 2 – UK Spring 2012

a. Interview schedule

1. Greeting - introduction
2. How would you measure your level of adaptation into your course?
3. How well do you think you are doing? How do you know?
4. What would you say are/have been the most difficult/unexpected aspects of your experience at this university?
5. Explain the different strategies you are/have been using to meet the requirements in your course?
6. What /who has been the greatest source of support?
7. Do you want to add anything-else
8. Leave-taking

b. Phase 3b In-depth Interviews 2: Themes



Figure 7: Phase 3b In-depth Interviews 2 - Successes and Difficulties

Phase 3b
Coping Mechanisms
and Support

**Support and
Coping mechanisms**

Internet: able to access data base, library sites many references, Moodle for past papers timed exam practice at home, informed of course admin - Google Scholar, Wikipedia - Jstor - Google Translator -mobile Aps

Writing: own ideas first - evidence and examples then references quote or paraphrase

Reading: abstract introduction and conclusion first - evaluate based on own ideas select key points or not - discuss reading with classmates and tutor helps understand better - note-taking improves understanding - backward reading

Students: sharing useful -good to mix for richness of exchange - local church supportive mentally

Tutors: very supportive good friendly relationship gives confidence - face to face time very useful - recognised by tutor=good reputation for my hard work - always prepare before tutorials then successful and helpful

FACE TO FACE: any face to face exchange is the most useful to learn - people show they have time, they are generous makes me motivated and happy to be respected

Friends: Indian long time friends can share all my concern-supportive - IFP students sharing racist issues/ social gathering with sts useful for tips and shared concerns but expensive - easier more relaxing to be with Indian Ford friends -

Health: family come to UK and Uni disability centre financial, mental and one to one support

Study skills: takes online writing courses, free courses run by university (study skills and academic writing) - choose electives based on lecturers' background - fear factor motivates one to learn - learn from mistakes apply feedback comments - time management do important and urgent things first - being flexible and accommodating - know about aps on mobile and technology for virtual sharing and learning - learning to check mail daily - reminder on mobile phone - uni email for talks and conferences to attend - time to study and time to relax important to study effectively - learning and appreciating all the students varied knowledge and experience - library input of resources access - using uni ref style when writing assignment for examples

PRIDE: in scholarship, commitment to Ford, to community, to family =force self to work hard and do well/ sense of dignity - determination+hard work-cannot fail - challenging self =aiming for the tough route makes me work harder and self motivated - having a clear focus and purpose for studying helps work hard and gain confidence and trust from staff-grade not the only issue higher goal-beyond uni = life opportunity-succeed even if first time study in English - very conscious of chance in a life time so no place for failure-no help forces to build capacity useful for professional life-

will power-thinking of a pass not merit want a good job

University support: very supportive staff (acad and admin) I feel they are concerned and care for me

Figure 8: Phase 3b In-depth Interviews 2 - Support and Coping Mechanisms

Phase 4: Questionnaire 2 - UK June 2012

a. SurveyMonkey questionnaire format

Dear Ford Fellows and Participants:

You have nearly come to the end of your academic programme, congratulations you have nearly completed your journey!

This is the last contribution I will ask from you. The purpose of this questionnaire is to ask you to reflect on your academic experience considering the best and most challenging experiences, issues and strategies you used to overcome these challenges.

There are 10 questions, which may require a maximum of 30 minutes to answer. Questions have a star next to them - this means they require an answer or you will not be able to complete it. If you have nothing to say in the text boxes just write "nothing" to be able to move to the next question.

Thank you once again for taking part in this survey. Based on the previous experience with SurveyMonkey, some of you wanted a copy of their answers. I will make sure that as I receive your survey I will send you a Word copy. If there was anything you wanted me to remove or not use, just let me know.

If you find any problems do not hesitate to contact me at isabelle.pgore@gmail.com or call me at 07847286521 (mobile).

Best wishes and thank you once again for your invaluable support.
Isabelle

<http://www.surveymonkey.com/s/Z9CZ89G>

1. Describe briefly the best experience during this academic year:

A large, empty rectangular text box with a thin black border. It contains no text or images, intended for the respondent to provide their answer.

Describe briefly the best experience during this academic year:

*

2. Describe briefly the worst experience during this academic year:

Describe briefly the worst experience during this academic year:

*

3. Overall what were the main challenges that you faced?

Overall what were the main challenges that you faced?

*

4. What were the most valuable strategies which helped you overcome your difficulties? Briefly describe each one:

What were the most valuable strategies which helped you overcome your difficulties? Briefly describe each one:

*

5. Who/what has been the greatest source of support during your academic journey? You may have more than one. Briefly explain the reasons for your selections:

Who/what has been the greatest source of support during your academic journey? You may have more than one. Briefly explain the reasons for your selections:

*

6. If you had the chance to repeat this experience what would you do differently and why?

If you had the chance to repeat this experience what would you do differently and why?

*

7. What have you gained/lost from this experience? Explain briefly each aspect:

What have you gained/lost from this experience? Explain briefly each aspect:

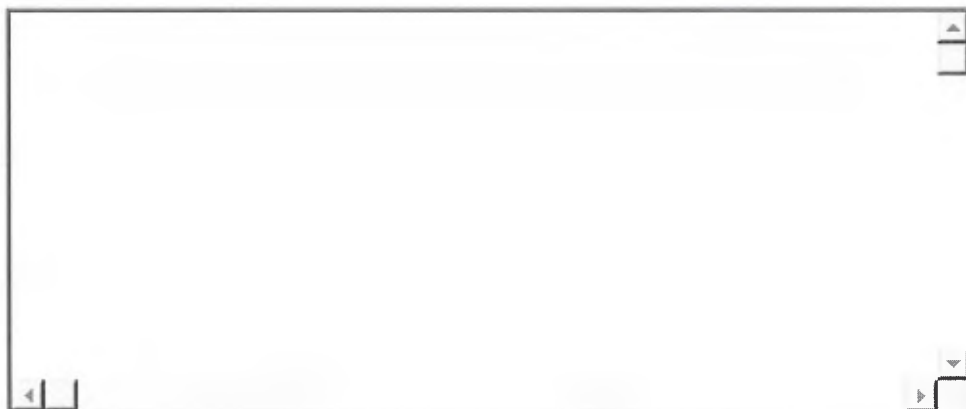
*

8. Overall did you feel you belonged and were well integrated in the academic environment (place and community)? Why? Why not?

Overall did you feel you belonged and were well integrated in the academic environment (place and community)? Why? Why not?

*

9. What advice would you give to someone embarking on the same journey as you have? Explain briefly your reasons:



What advice would you give to someone embarking on the same journey as you have? Explain briefly your reasons:

10. If you would like to add anything else you consider important, you can do so here:



If you would like to add anything else you consider important, you can do so here:

Done

Powered by **SurveyMonkey**
Create your own free online survey now!

b. Phase 4 Questionnaires 2 - Themes

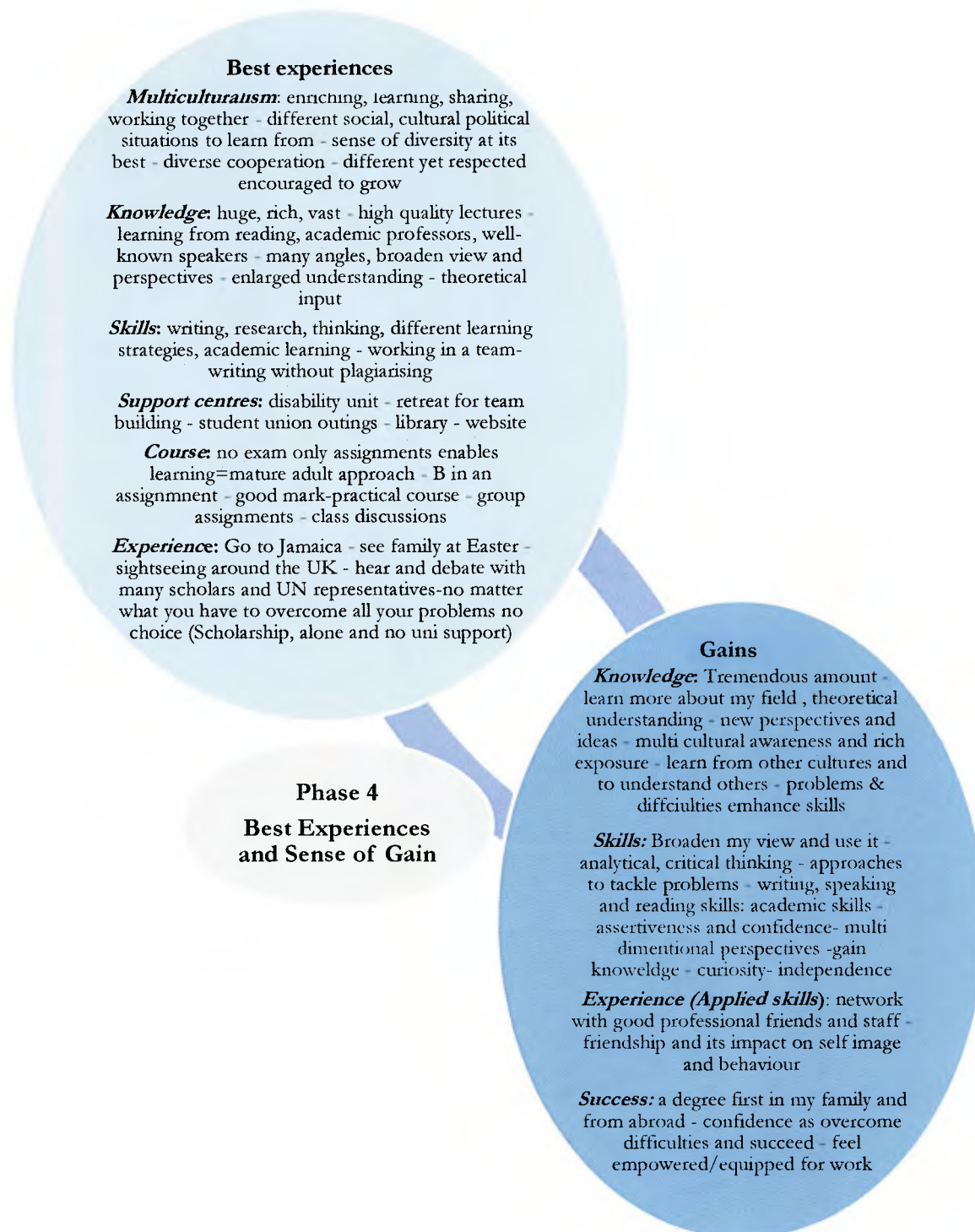


Figure 9: Phase 4 Questionnaire 2: Best experiences and Sense of Gain

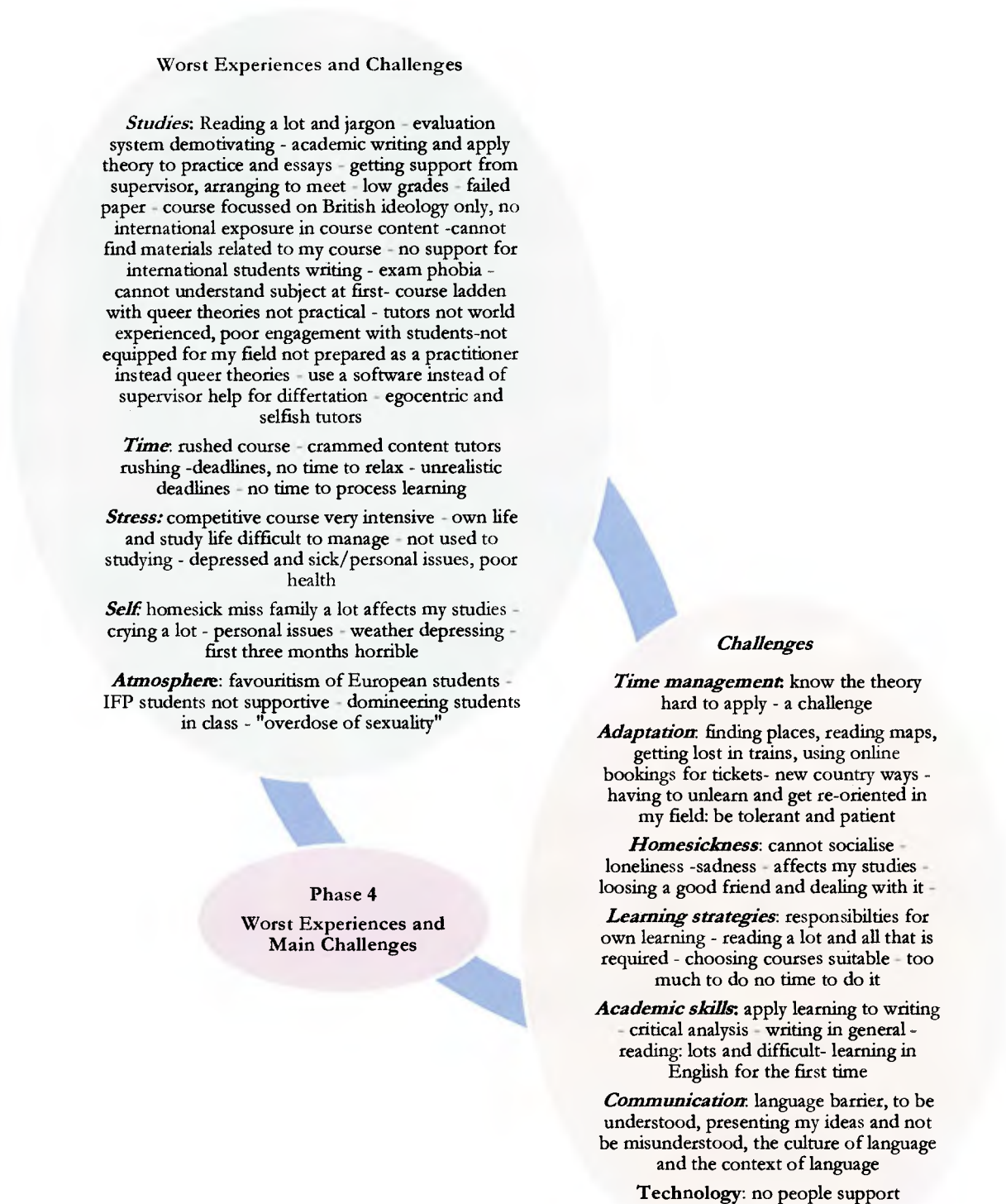


Figure 10: Phase 4 Questionnaire 2 - Worst Experiences and Main Challenges

Coping Mechanisms

Planning: schedule all my activities and my life - note book and note taking for each module - read more than required - develop reading skills (skimming - faster reading) - prioritise more important subject /work

Others in UK: asking for help not to hesitate - study groups very helpful to share understand - realise all have a problem not alone, diverse ideas, understand, motivate, build confidence - tutors and staff support to guide, advice and motivate - feedback from students native speakers on writing - support centres like extra writing, attend extra classes, seminars (external speakers) - library - disability centre - counselling service - if you find a cooperative tutor 50% problems are solved otherwise...you are alone

Others in India: students and friends in India - discuss problems to help - family by travelling there feel better

Self: Internet: google translator - lots of practice to improve problems - self reflections - counting the days backwards until go back -keep busy to forget own problems - take initiatives - read past assignments - write before deadlines to get feedback on writing - travelling (UK and Europe) to take a break

God: pray for strength, guidance, sharing, focus, get ideas, feel empowered

Advice

Skills: academic writing essential -develop critical and dynamic thoughts- update knoweldge and adapt- READ to braoden perspectives- communication skills to develop essential-participate in seminars crucial to understand better- studies are good for theory but not for practical knowledge-develop self study skills-talk to previous students-prepare before class-learn about the culture, country and uni beforehand -use facilities website library etc...-interact with diverse people-learn from others:study groups helps learning

Attitude and personality: be rigid on what you learn and flexible on how to set goals and stick to them but flexible on how to get there -aim for success be positive about self and achievement-work hard be open minded- build rapport with sts and tutors-don't compare self with others know your strengths and weaknesses- don't be shy to ask for help-use time to relax to avoid burning out- be dedicated, sincere, hard working, honest, active in your learning and proactive

Phase 4 Coping Mechanisms - Advice and Support

Support (Moral and academic)

IFP India: staff guidance, supportive advice, presence, finance, orientation

God: most important strength, church people, Holy Cross sister, family prayers, my faith

Tutors, prof., faculty: guidance, advice, how to write, improve, strength and weaknesses awareness, motivation

Friends: sharing same problems - advice on my work - provide technical support-help with writing

Students: 28 classmates from 20 countries: an inspiration, critical and supportive - how to think and develop ideas and write - group discussions - understanding different concepts - academically supportive: release burden of studying when sharing- socially energising - share life with Indian students so not homesick

Family: mental support - patience- faith in me

Figure 11: Phase 4 Questionnaire 2 - Coping Mechanisms, Advice and Support



Figure 12: Phase 4 Questionnaire 2 - Sense of Belonging and Changes

Appendix C

Rolling Consent

Rolling Consent Summary

Phase 1

Focus Group Interview Delhi Jan 2011

Gp 1:10; Gp 2: 3; Gp 3:9 ; Gp 4:6 =28

Analysis: UK Jan to May 2011

1. Research background
2. Consent forms
3. Four FG interviews
4. send audio-file to seek approval to transcribe
5. Send trascription for approval or corrections
6. Seek approval by email

Phase 2

Questionnaire 1: UK Autumn 2011

1. Email to invite participants
2. Thank you email upon receipt
3. Sent Word format of filled in questionnaire to each repondant to confirm submission and content - invitation to eduit if necessary

Phase 3a

In-depth interview 1: UK Dec 2011

1. Send letter to ask for participation in interviews
2. Get consent by email reply
3. Send audio file and permission to use the information

Phase 3b

UK in-depth interviews: March 2012

1. Send letter to ask for participation in interviews
2. Get consent by email reply
3. Send audio file and permission to use the information

Phase 4

Questionnaire 2: UK May-June 2012

1. Send letter to ask for participation in SurveyMonkey questionnaire
2. Get consent by email reply
3. Send email of thanks to each participant when submitted